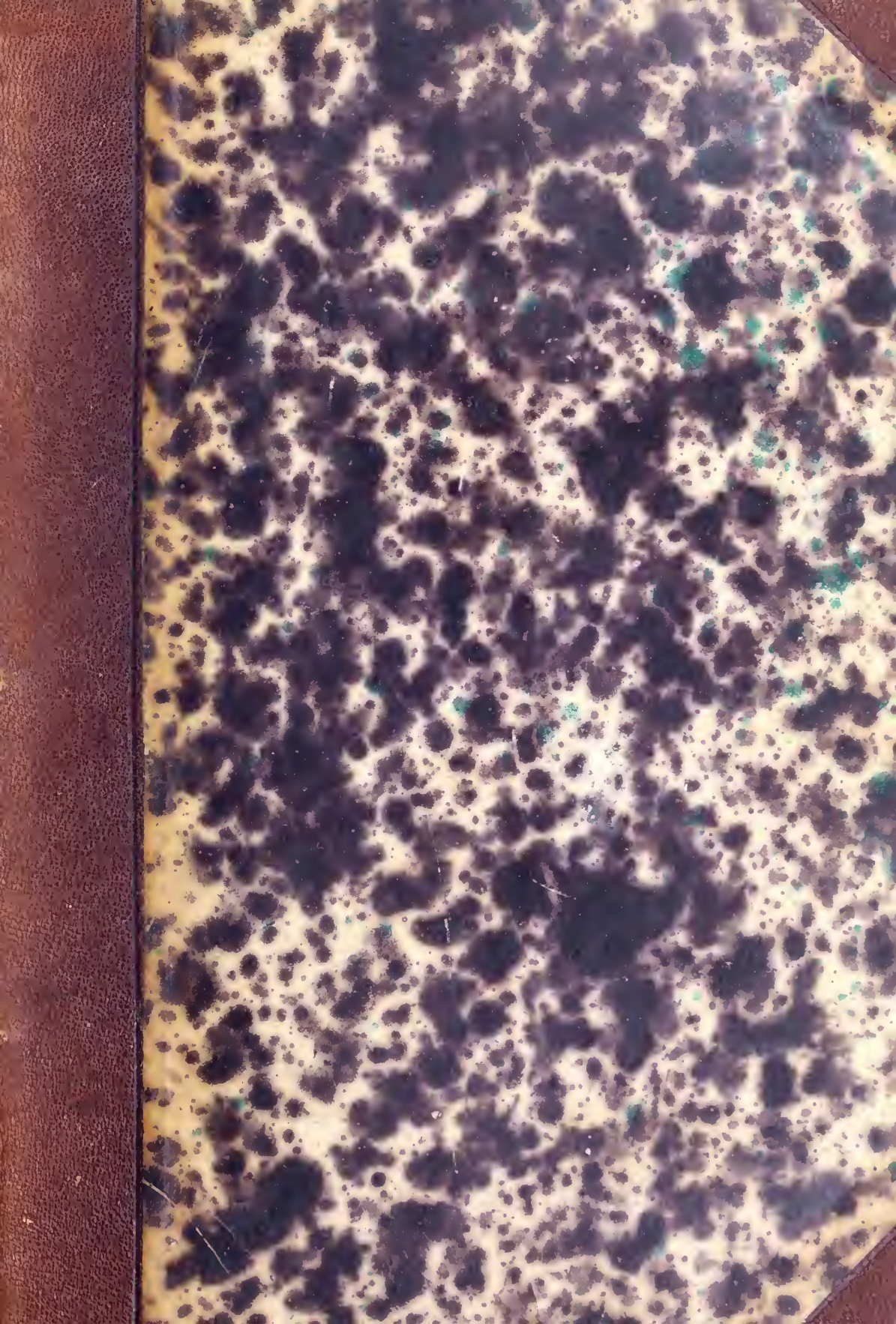


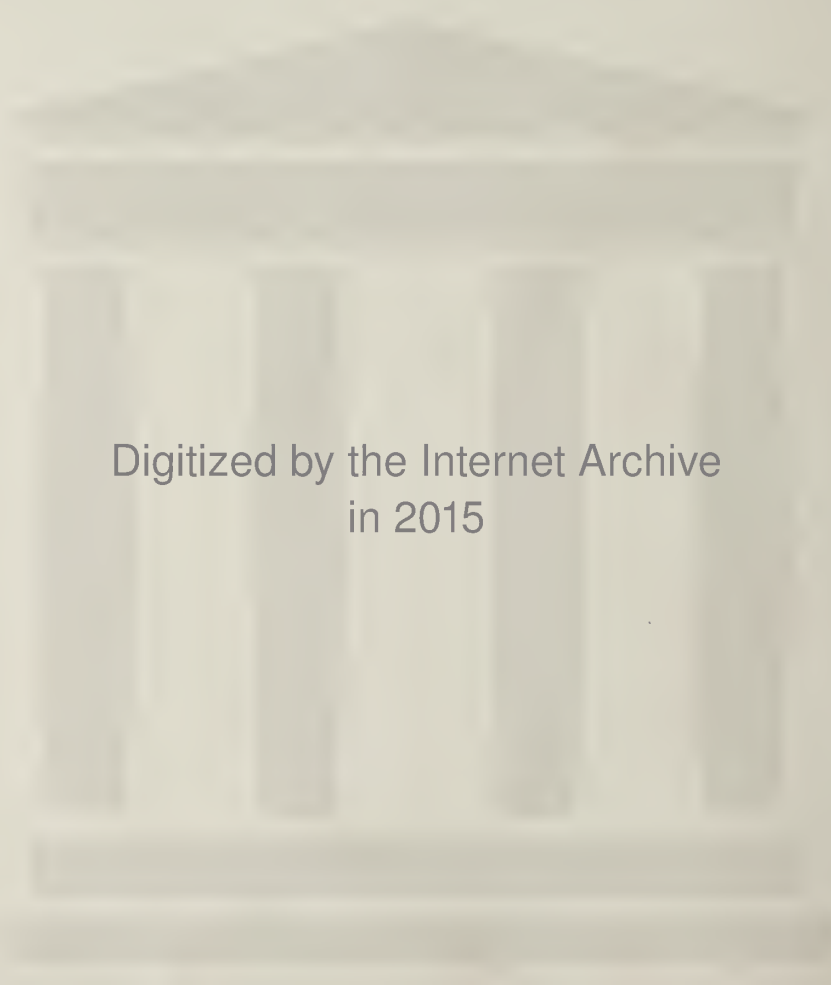


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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

ON THE SIKH FAITH AND POLITY.

BY THE REV. ROBERT HUNTER, LATE OF NAGPORE.

THREE times within the last twenty years has our tenure of the Anglo-Indian empire, in providence, turned on the result of fierce contests, in which the Sikhs have taken a prominent part—on the first two occasions as our mortal foes; on the third as our gallant allies. Hence a wide-spread interest has come to be felt in this remarkable people, and questions are continually put with respect to their tenets and history. The most frequent is—Are not the Sikhs Mohammedans? a query which their whole career answers in the most emphatic negative. No, the Sikhs are not Mohammedans; technically speaking, they must be regarded as Hindoo reformers, in some respects standing to the professors of the Brahmanic faith as do Protestants to the adherents of the Romish Church. It is the object of the present article briefly to trace the rise and progress of the Sikh religion and polity, translating into the familiar phraseology of the West those oriental terms which, when left in their native repulsiveness, the general reader takes as sign-posts warning him off the rich fields of Asiatic research.

It is sometimes deemed a scandal against Christianity that its professors have split into so many sects, while it is added that the adherents of false religions manage to agree. Without now stopping to point out the one-sidedness of the former of these assertions, it is sufficient for the present purpose to state that the latter one is quite unconfirmable to fact; for instance, Hindooism has at this moment as many sects and shades of belief as are to be found within the limits of Christendom. The Mohammedan conquest of India, which commenced on an extensive scale about the year A.D. 1000, and continued for several centuries, tended greatly to the rise of these sects; for not only did

it introduce foreign ideas, but, by preventing the Brahmanic priesthood and people from persecuting to the extent they would otherwise have done, it increased the power of individual religious thinkers, and made innovations on Hindooism successful which, in less favourable circumstances, would have failed. Yet it is remarkable to how small an extent many of the sectaries departed from the old Brahmanic belief. Most of them contented themselves with selecting from the crowded Indian Pantheon a favourite divinity, to whom they gave almost exclusive worship. Thus, some were devotees of Vishnoo the preserver; others of Shiva the destroyer; while the Suktée, or female principle, meant to represent "the power or energy of the divine nature in action," was adored by a third sect, to which, in consequence, the name of Saktas was applied. In fact, the three religious parties just named—Vishnoovites, Shivavites, and Saktas, with their several ramifications, were what may be termed at once the chief dissenting bodies and the principal religious orders of the Hindoo church. The leaders in these departures from the ordinary beliefs were mostly men of retiring character, with the temperament of thought rather than of action, and who, in general, remaining unmarried, lived, like the monks of the middle ages, in convents, or roamed about as religious mendicants supported by alms.

One of the earliest of the great Vishnoovite ascetics, Ramanooja, is believed by Professor Horace Hayman Wilson to have been born about the end of the eleventh century, and to have reached celebrity during the first half of the twelfth. The success of his religious order stimulated, among others, a certain mendicant, Ramanand by name, who lived about the end of the fourteenth or the

beginning of the fifteenth century, to attempt a similar innovation. He supported, if he did not even originate, the all-important reform of at least nominally abolishing caste among his followers. The most noted of his disciples or admirers was the weaver Kubeer, who flourished in the early part of the fifteenth century. Though still venerated by the professors of the Mohammedan as well as by those of the Hindoo faith, yet it was distinctly to the latter of these that Kubeer belonged. In the main he adopted the notions of his Hindoo contemporaries, but still improved on them in several important respects—attacking idolatry, and declaring ceremony to be of less moment than humanity and truth. His followers, called Kubeer Punthees, or persons of Kubeer's sect, are still numerous. They appeared to the writer a race of quiet, inoffensive pietists, wandering about through India in an unobtrusive manner, and singing their ditties in celebration of their founder, to whom, in their error, they ascribed the honour due only to God.

The next great Hindoo reformer, and who is admitted to have derived much of his inspiration from Kubeer, was Nanuk, the founder of the Seikh faith. He was born at a village on the banks of the Ravee, one of the "five rivers" of the Punjab, the date of his nativity being A.D. 1469, and that of his greatest celebrity, about A.D. 1527. His father, a Hindoo of the Kshetriya, or warrior caste, but engaged in business, looked with undisguised contempt on the retiring habits and devotional temperament of his illustrious son, and sought to force him into some walk of active life. The young student was therefore sent away to a neighbouring place, with a small sum of money to serve as capital for commercial speculation; but pitying the sorrows of a mendicant—a holy (?) man, whom he met upon the road,—he gave him the capital to the last copper, as alms to relieve his wants. Human nature is everywhere much alike, and the scene that followed on Nanuk's return to the parental abode resembled that witnessed at the vicarage of Wakefield, when the youthful scion of the family came back from the fair with his great bargain of spectacles. It was now manifest, even to the worldly Hindoo father, that his son was not likely to be successful as a merchant, and that he had better be left to carry out his own plan of life. Having thus gained his liberty, Nanuk wandered over India, visiting the sacred places both of the Hindoos and of the Mohammedans, and concluding, it is said, with a pilgrimage to Mecca. Returning at length to his own country, he began to unfold his religious system, which soon gained him reputation, and finally attracted the notice of the Emperor Baber, who granted him an interview, and listened while he expounded the tenets of the new faith. In theology Nanuk was far in advance of his Hindoo countrymen, believing in the unity and omnipresence of God, and regarding every place as virtually consecrated to his worship. The following story was told of him:—

Nanuk was one day abused, and even struck, by a moulvie (Mohammedan priest), for lying on the ground with his feet in the direction of the sacred temple of Mecca.

"How darest thou, infidel," said the offended Mohammedan priest, "turn thy feet towards the house of God?"

"Turn them, if you can," said the pious but indignant Nanuk, "in a direction where the house of God is not."

His sensitive and shrinking temperament doubtless told in no slight degree upon his creed, and made him averse to the coarser deeds done in the name of religion. Uncontroversial by nature, he thought some way might be devised for inducing the hostile Mussulmans and Hindoos to desist from their disputes, which frequently terminated in bloodshed, and be at peace. He thought he would find a bond of union capable of linking together the antagonistic faiths, if he could induce those he addressed to think less of doctrines, and more of moral virtues.

"Compassion," he said, "is the true mosque; righteousness, the true seat for worship; bashfulness, the true circumcision; holiness, the true fasting; proper conduct, the true pilgrimage to Mecca; speaking truth, the true mystic formula; excellent behaviour, the true praise of God: these form the true Mussulman. Injustice committed by a Mussulman, is eating swine's flesh, and in a Hindoo, eating beef; such a sinner can be saved neither by the saints, nor by the gods."

The mind must have been one of great genius which, in the midst of a dark age, somehow gained access to these truths or half-truths; but there were other all-important verities which entirely eluded his inquiries. Believing the Divinity to dwell in devout men, especially ascetics, he thought these last should be objects of worship. He failed to comprehend the holiness of God, and man's responsibility for his actions: falling into the error which has ensnared so many powerful philosophic minds in Asia and in Europe—that of supposing, with the followers of Vedantism or Pantheism, that God is the soul of the world; that matter has no proper existence apart from Him; that the actions of man and other creatures are virtually those of the Divinity; and hence (O impious thought!), that God is in the strictest sense of the words the author of sin, if, indeed, that can be stigmatised as sin which is indirectly done by the All-Perfect One. The Pantheistic error now spoken of really cut away the entire foundation of the moral system which Nanuk sought to build up; but in the absence of Divine revelation man has ever groped his way amid manifold inconsistencies of belief, his conscience prompting him to choose the right path, while his intellect oft lures him astray. Not only did this interesting Hindoo reformer fall into grave errors of personal belief, but, like the Christian Melanethon, he yielded much for the sake of peace; thus, though he himself attached little importance to caste, and spoke against it, yet he did not insist on his followers

sacrificing it, and even forbade to them the flesh of the swine, in hope of conciliating the Mohammedans. Those who adhered to him, and believed in his prophetic mission, looked on him as their infallible gooroo, or religious teacher, and were termed sheikhs, meaning disciples. They pretend that he ascended to heaven without dying, leaving behind him his clothes, which were burnt instead of his body. But part, if not the whole, of a garment of his is still preserved in a temple in the Punjanb, the province where he spent a large part of his life, and where his descendants are said still to be found. Sir John Malcolm, from whose sketch of the Seikhs (in the "Asiatic Researches," vol. ii. Calcutta, 1810) we, in common with many writers, have drawn, makes the following important statement:—"Some writers assert that he [Nanuk] had an interview with Elias, termed by the Mohammedans, Khizzer, from whom he learned all earthly sciences." On reading these words, it is impossible to avoid the conclusion that the ascension of Nanuk must have been boldly pirated from the translation of Elijah, which reached the Seikhs not, as we might have expected, through the Portuguese of Western India, but through the Mohammedans of the North.

Including Nanuk, the Seikhs reckon that ten gooroos (religious teachers) successively presided over their sect. Their names (which, it may be remarked, are Hindoo and not Mohammedan) were as follows:—1. Nanuk; 2. Ungud; 3. Umur Das; 4. Ram Das; 5. Urjoon; 6. Huree Govind; 7. Huree Ray; 8. Huree Krishna; 9. Tegh Bahadur; 10. Govind Singh. To these may be added an eleventh (unacknowledged), Bunda. All these gooroos, more or less, aided the progress of the Seikh faith.

The second on the list, Ungud, was not greatly distinguished. He died A.D. 1552, and was succeeded by Umur Das, who was a successful Seikh missionary. On his demise, which occurred in A.D. 1574, the leadership devolved on his son-in-law, Ram Das. The work that gave celebrity to his name was the excavation of a tank, or artificial lake, called Umreeta Saras (or the fount of immortality), which speedily became so great an attraction to pilgrims that the old town or village where it was dug was at length called after it, Oomritsur. The tank still exists. "It is," says Thornton, "a square of 150 paces, containing a great body of water, pure as crystal, notwithstanding the multitudes that bathe in it, and supplied apparently by natural springs. In the middle, on a small island, is a temple of Huree or Vishnoo, and on the bank a diminutive structure, where the founder, Ram Das, is said to have spent his life in a sitting posture."

Oomritsur is regarded by the Seikhs as their sacred city, and was considered, a few years ago, to have a population of 80,000 or 90,000, against 94,000 or 95,000 in Lahore. Ram Das died in 1581, the same year that the sacred lake was excavated, leaving to his son Urjoon the spiritual guidance of the Seikh body.

The great service Urjoon rendered to his co-religionists was the compilation of the Adee Grunth (or first book), which constitutes the older portion of the Seikh scriptures. The Adee Grunth comprises the writings of the first four gooroos, the additions and comments of Urjoon, with some briefer compositions from thirteen other persons, or, according to the Seikh statement, of twelve and a half: "the last contributor to this sacred volume being a woman, is," as Malcolm states, "only admitted to rank as a fraction by those ungallant writers." The publication of the "Adee Grunth" brought Urjoon to the notice of the persecuting Mohammedan authorities, by whom he was put to death in the year A.D. 1606. This outrageous proceeding produced an effect exactly opposite to that designed by its intolerant authors. Huree Govind, the son of the murdered priest, was inspired with a thirst for vengeance, and, more effectually to carry out his object, he made some changes in the Seikh creed as hitherto accepted. Nanuk, it will be remembered, had forbidden pork to his followers, with the design of conciliating the Mohammedans. Huree Govind, believing the Mussulmans too bigoted and intolerant to be softened by kindness, now permitted his adherents to use the flesh of any animal excepting only the cow. They had before been a sect of harmless speculators; now he taught them the use of arms, and led them against their tyrannical oppressors. But the Mogul empire of Delhi was still so strong that it was able to baffle the utmost efforts the Seikhs could put forth. Indeed, their premature appeal to the sword was an ill-advised step, sure to inflict more damage on themselves than it was likely to do on their foes.

Huree Govind died in A.D. 1644, and was succeeded by Huree Ray; the Seikh cause however being in a depressed state. Calamities seldom come singly; and on the death of Huree Ray, which happened in A.D. 1661, the Seikh community became rent by internal dissension, occasioned by a disputed succession. So humbled were they by calamities, that they referred the matter in debate among them to Delhi, but were answered that they ought themselves to elect their gooroo. Was this a perception on the part of the Mogul government that the civil power should be careful how it interfered in spiritual matters? Possibly it was; but we fear it was rather an effort to perpetuate internal discord among a hated people, which the more it was weakened by ecclesiastical strife, would the more easily be held in control. At length the majority of the Seikhs elected Huree Krishna, who, dying in 1664, was succeeded by his uncle, Tegh Bahadur. History has a tendency to repeat itself, and the Mussulmans, who had in no way become wiser since the time when they involved themselves in a sanguinary contest by putting Urjoon to death, repeated the mistake by killing Tegh Bahadur. The death of this gooroo, which took place in A.D. 1675, was destined to constitute a great epoch in the Seikh history. He left

behind him a young son, Govind by name, who became the tenth and last gooroo, and who must not be confounded with Huree Govind, that spiritual leader, the sixth in order, who avenged Urjoon's death.

This young man devoted himself to the cause for which his father had suffered, and, to aid him in carrying out his purpose, he boldly made new innovations in the direction in which Huree Govind had led the way, and finally succeeded in transforming the once peaceful Sikhs into a race of fanatical warriors. The temperament of Nanuk had been that of a philosophic and pious recluse; that of Govind was of a very different nature. Speaking of the education he received for his life-work, he says, "I addicted myself to every species of hunting, and daily killed the bear and the stag.—There I slew a great number of tigers, and in various modes hunted the bear." Not more resolute was he in attacking these denizens of the jungle than he was decided in maintaining that he had Divine sanction for the religious measures now identified with his name. "Then the Supreme issued his order, and I was born in the Calce Yoog [the evil age, corresponding to the iron age of classic literature], though my inclination was not to come into the world, my mind being fixed on the feet of the Supreme. When the Supreme Being made known his will, I was sent into the world. The Eternal Being thus addressed this feeble insect:—'I have manifested thee as my own son, and appointed thee to establish a perfect sect. Go into the world; establish virtue and expel vice. Everywhere,' said He, 'establish virtue, and exterminate the wicked and vicious.'" Need it be added that in Govind's estimation the Seikh faith and virtue were almost synonymous terms, as, on the other hand, were Mohammedanism and vice? How vigorously he addressed himself to the task of "exterminating the wicked and vicious" may be inferred from a command of his given to his followers. "It is right to slay a Mohammedan wherever you meet him; if you meet a Hindoo, beat him and plunder him, and divide his property among you. Employ your constant efforts to destroy the countries ruled by Mohammedans. If they oppose you, defeat and slay them." On finding such an order emanate from what may be termed the Seikh papal chair, one feels tempted to apostrophise Nanuk, and ask that amiable recluse whether he ever suspected what the termination of his scheme of religious comprehension would be. He had dreamt of the Mohammedan and the Hindoo living together in harmony and good will; his not very remote successor, Govind, it will be seen, had very different views. It was not essential to this tenth gooroo's plan that he should have devout ascetics of speculative mind in his train; but it was indispensable that he should possess able-bodied supporters; and he took the proper means to obtain what he sought when he abolished all distinction of castes among his followers. The natural effect of this great

measure was to drive away from him most of the Brahmanic and other aristocratic adherents of the Seikh faith, and draw to his standard the vast mass of the Hindoo populace. We are inclined to believe that the hot moist air of tropical coasts, though tempered by the alternating sea and land breezes, is much more detrimental to the human frame than the more fiery but yet almost perfectly dry atmosphere of the interior; and the Hindoo races inhabiting the Punjaub, which, moreover, is most of it a table-land 1000 feet above the sea, were very far indeed from being contemptible in a military point of view. Many of them belonged to the aboriginal race of Jauts, whose soldierly prowess has been frequently displayed, and is now acknowledged at once by friends and foes. A smaller number were Goojurs, a race much addicted to thieving, who should also be regarded as a remnant of the aboriginal inhabitants. The Jauts felt that, in joining Govind, they would open for themselves a career denied them by Mohammedan pride and by Hindoo caste law; and the Goojurs were probably of opinion that they might thieve on a large in place of a small scale, while at the same time doing their best to aid a religious and patriotic cause. As Govind had now with him few but out-castes, he felt that it was not worth his while to conciliate the Hindoos of good family; he therefore encouraged his plebeian followers to assume the highly aristocratic title of Singh or Lion, which had before been monopolised by the proud Rajpoot nobility. Instead of permitting his followers to go in the semi-nude state, to which they had before been accustomed, he made them put on a robe and turban of blue. Knowing that they were superstitious, he had no objection to see most of the absurdities of old Hindooism reinstated among them, if, indeed, they had ever been properly expelled; moreover, there is reason to doubt whether his own mind had any real sympathy with those purer sentiments which Nanuk had so firmly held. There was one new object of veneration that he introduced, more however as a warrior than as a religious reformer—the worship of steel in the form of a sword, knife, or any other convenient weapon, which he directed his sect always to carry with them and adore. He added a new volume to the Hindoo scriptures; it was called *Das Padshah ka Grunth*, or the Book of the Tenth King. It was from this remarkable production that the quotations descriptive of Govind's education and pretended appointment by the Supreme Being were originally derived. The work in question is not entirely occupied with doctrine, but contains also the narrative (of course somewhat in bulletin fashion) of its author's military exploits. Govind's work, with various publications formerly spoken of, constitute the Hindoo Scriptures, or *Grunth*, a sound obviously unfitted to excite in the English mind any measure of hallowed emotion. Yet so highly is the volume in question regarded by the Sikhs, that they literally worship it, transferring to it the religious veneration of old

accorded to their gooroo. When danger threatened the Seikh church militant, Govind provided that a convocation should assemble at Oomritsur. This gathering was not unlike a Scottish General Assembly, or still more nearly resembled an œcumenical council, but with this marked difference from either, that the proceedings were often preliminary to an appeal to arms, the question debated generally being the great one of peace or war. He instituted also a religious order, that of the Akalies, or worshippers of the Eternal, who speedily usurped almost the whole direction of affairs at Oomritsur, few liking to contend with men in whom were finely blended the peculiarities of the religious devotee and the desperado.

All these new arrangements were planned by Govind as aids in carrying on the daring struggle with the Mohammedans, to which he had consecrated his life. For a considerable period he held his own successfully against his powerful Mohammedan foes, but ultimately lost his wife and children, who were seized by the Mussulman governor of Sirhind, and barbarously murdered. The later years of Govind's life scarcely realised the promise of his earlier manhood. He may possibly have become insane, or somehow managed, if such a thing be conceivable, to make up matters with the Mohammedan government. However it was, it would appear that he died in A.D. 1708,—not in battle, but in bed. Still the warlike enterprises that had marked a large part of his administration, and the new regulations he introduced, had converted the Seikhs into a nation, and laid the foundation of the greatness they were afterwards to attain.

A year before Govind's death, the Great Mogul Emperor Aurungzebe had passed away from the world, and opportunity was thus given to the Seikhs, and other tribes of Hindoo descent, to strike anew at the now manifestly declining Mogul power.

A Seikh religious mendicant called Bunda, who, to some extent, succeeded to the authority of Govind, took advantage of the confusion that followed on the emperor's death, to assault Sirhind. Having captured it, he soon made it a heap of ruins, defiling the mosques, and slaughtering every man, woman, and child who did not consent instantly to embrace the Seikh faith. Having thus, as he thought, done a meritorious deed, in savagely avenging the murder of Govind's family, he proceeded to further enterprises against the followers of the crescent, till finally he was besieged in a fort, starved into surrender, taken to Delli, and put to death. An old prophecy had limited the number of goorooes to ten; and, as Bunda would have constituted the eleventh, he was denied the ordinary title.

Like more than one of his predecessors, he had attempted innovations on the Seikh creed, which were very ill-received; so much so indeed that the fanatical Akalies devoted themselves specially to

the duty of opposing what they deemed his erroneous teaching. One is reminded of the ardour with which the Jesuits threw themselves into the work of resisting Luther and the other reformers; but in the modes of operation adopted in the two cases there was the most striking diversity.

The disciples of Loyola sought to effect their purpose by a perpetual series of flank movements, while the Akalies rushed with murderous directness at their foes. Henceforth none but the Akalies wore the blue dress or turban, to which they super-added bangles (bracelets) of steel. It is strange that while the former religious leaders were without much censure, allowed to make alterations in the Seikh belief and practice, Bunda alone should be singled out for obloquy; but impartial historians will willingly allow him to be called heretic or any other evil name that may express the disgust they feel for so ultra-ferocious a type of piety as that possessed by the destroyer of Sirhind.

After the death of Bunda, there was not even a pretender to the office of gooroo, but a time succeeded like that when "there was no king in Israel, but every man did that which was right in his own eyes," or, to speak more correctly, the nation split into a multitude of clans, each ruled over by a petty lord; and it was only in cases of imminent danger that the council assembled, and produced some measure of harmony among the dissevered, not to say discordant, tribes. In consequence the Mohammedans gained ground rapidly, and would have made an end of the Seikhs had the latter not fled to the hills north-east of Lahore, and remained there in hiding and obscurity for the next thirty years.

When, in 1739, the Persian conqueror, Nadir Shah, was returning from Delhi laden with plunder taken from his slaughtered Moslem co-religionists, the disciples of Govind thought the opportunity a fitting one to rush down from the hills, assault the unwary victors, and help themselves to a share of the spoils. Some years later a new wave of invasion rolled in upon India; this time it came from Afghanistan, the proudly independent races of which country had thrown off the Persian yoke. While the Mohammedans of the Delhi sovereignty were engaged with these new foes, the Seikhs managed to establish their power, and finally became audacious enough to molest the Affghans themselves.

The step was somewhat premature, and for a time involved the adventurous aggressors in new distresses. For the son of the great founder of the Affghan empire—Ahmed Shah Doorance—captured Oomritsur, filled the sacred reservoir with rubbish, blew up the temple, and insultingly killed cows on the site where it had stood. In the providence of God, this new instance of intolerance recoiled, as usual, on the heads of its perpetrators; for the news of the outrages committed at the city which the Seikhs deemed holy so stirred them up, that they rose in all directions against their oppressors,

and, after a time, drove them from the Punjaub. The Delhi Mohammedans had seen with much satisfaction the expulsion of the Affghans, but they had no desire that the Sikhs should reap the fruits of their victory; they, therefore, called in the Mahrattas, a Hindoo race who had risen in the south, as the Sikhs had in the north, against Moham-medan oppression. As Ahmed Shah came again into India with his Affghans, on this occasion with the intention of encountering the Mahrattas, confusion became worse confounded, and for a certain period, Affghan, Sikh, and Mahratta vultures strove which should strike their talons deepest into the vitals of the body politic, and gorge themselves most greedily with the unclean food. The total defeat of the Mahrattas by Ahmed Shah, at the battle of Paniput, in 1761, was an unfavourable event for the Sikh cause, for it left the conqueror free to visit them anew in all the bitterness of his wrath. Oomritsur and its sacred tank were again defiled; the Sikhs were massacred wherever found; their blood was used to wash the interior of mosques by way of purifying them! and their heads were built into pyramids. Not long subsequently, Ahmed died in A.D. 1773; and after the struggle had gone on for a few years longer, the pertinacious disciples of Govind succeeded in gaining their independence.

Nothing was now wanting to render them a formidable political power but the consolidation of the various petty principalities into a kingdom. This great achievement was successfully carried out by Runjeet Singh, a leader of Jaut descent, whose grandfather had been a noted person, and who himself possessed that mingled daring and crafty caution which enable an Eastern chieftain to bend his compeers to his will. Runjeet was born in A.D. 1776; assumed the independent management of affairs in A.D. 1793, when he was not seventeen years old; extended his kingdom with great energy during the whole of his reign; had the good sense to avoid a struggle with the British; and died so recently as the 27th of June, 1839. No hand was found firm enough to grasp the sceptre when Runjeet laid it down; and any who were bold enough to make the attempt were soon sent by an assassin's hand to their last account. It added in no slight degree to the confusion that Runjeet's veteran army, disciplined by French generals and armed with modern weapons, became uncontrollable, and began to act like the pretorian guards of ancient Rome, till at length it precipitated itself, or was treacherously hurled by those who distrusted it, on the Anglo-Indian territory, and commenced the desperate struggle that marked the winter of 1845-6, and is now known to the historian as the first Sikh war. Foiled and beaten at Moodkee, at Ferozeshuhur, and at Aliwal, and half annihilated in the final catastrophe at Sohraon, it began to estimate more highly than it had done the military prowess of its Christian neighbour, made no objections to the surrender by the civil authorities of a frontier strip

of territory, and for a time at least remained at peace. The victors would now have willingly left the Sikh rulers of the Punjaub to their own career, but, on being pressed, they consented to stay for eight years, and aid in forming a strong government at Lahore. Little more than two of those years had elapsed, when, on the 19th of April, 1848, the assassination of two British political officers at Mooltan, and the revolt of Moolraj, the Sikh chieftain who had charge of that stronghold, were the signal for the renewal of the struggle, which went on for the next eleven months, during which occurred the indecisive battle of Chilianwallah, the capture of Mooltan city and fort, and the crowning victory of Guzerat, which resulted in the surrender of 16,000 or 17,000 Sikh soldiers hotly pursued from the field of strife.

Those who have read the previous paragraphs will understand why one writing from the British camp spoke, as we remember him to have done, of the blue dresses of the Sikhs in front of him, evidently showing that his regiment was opposed to some fanatic Akalies; and why another officer, speaking of the ordinary Sikh army, should say "that their white and light-coloured garments strongly contrasted" with the scarlet and blue uniform of the British troops; and why a casual newspaper correspondent, in narrating the surrender of the Sikhs to Sir Walter Gilbert, after the pursuit from Guzerat, should add, "It was a painfully pretty (!) sight, as the soldier in many instances only yielded up his arms with tears, or cast them down in the bitterness of despair, salaaming (bowing) with religious veneration to the weapon as it left his hands;" in other words, the Sikhs followed Govind's directions, in worshipping the steel they wore. The result of the fierce struggle which terminated at Guzerat was the annexation of the Punjaub, with the exception of Cashmere, whose ruler, Goolab Singh, appointed by the British after the first Sikh war, had refused to join in the rebellion. The new territory was found to contain about 9,000,000 or 10,000,000 of inhabitants, of whom only one-tenth were Sikhs. The deprived sovereign, the youthful Dhuleep Singh, some time subsequently sought and obtained admission into the Christian Church, ultimately making Britain the place of his residence, and giving evidence of having received the truth in reality and not merely in name; while the proud soldiers who had so fiercely contended with our countrymen by the Sutlej, the Chenaub, and the Jhelum, had become so much reconciled to our rule before the fearful outbreak in 1857, that when that calamitous event took place they remembered only their old feud with the Delhi empire, and aided us in preventing it from being reorganised. For this great service we all must feel deeply indebted to our gallant allies, and disposed to wish for them a future very different from the blood-stained past. They have stood side by side with our armies in

earthly contests; may they be enabled to follow the example of their youthful sovereign, and enlist for spiritual service under the banner of the Cross! Then may they gain moral triumphs greater than

those of which Nanuk dreamed, and with which the blood-stained victories of the Govinds or the mendicant Bunda are not for a moment to be compared.

BISHOP PATTESON ON HIS MELANESIAN MISSION.*

OUR special work lies in the west of the Pacific. If, then, you can at this moment carry your mind to a map of the Pacific you will remember that there is a large belt of islands, including New Guinea, and reaching eastward from Australia to the Figian Archipelago; these are the islands that are called by the name of Melanesia. They are very little known. On one of the most southern of them there have been missionaries belonging to the London Missionary Society. These islands are perfectly healthy, being merely coral reefs upheaved. Europeans may live upon them with perfect safety, without any apprehension of either fever or ague. At this moment only one of them is occupied by missionaries at all; but the Nova Scotian and Scotch Presbyterian Mission is engaged in seeking to evangelise the four or five islands lying to the north and west of Anaiteum. To the north of that, this mission of the Church of England is the only missionary agency at work over many thousands of miles; in fact, there is nothing between it and Borneo, where the Bishop of Labuan is engaged. I do not say that in my lifetime I shall ever see the half of these islands; but still there is no other missionary agency there that I know of, and they are in a state that calls for our sympathy and efforts to the utmost in our power. But how are we to help them? In the Eastern Pacific the climate is not at all unhealthy. I have known people living in the islands there many years without any injury to their health; and the dialects spoken in the Eastern Pacific are for the most part common dialects of one language, very easily acquired by those who have lived on any one of them, so that a native of one cluster of islands can, after a very short time, learn to communicate with the inhabitants of adjacent islands. That is a fact that is well-known to persons who have travelled amongst them. The other day, after I had addressed a meeting at Adelaide, a gentleman present who had gone amongst them, said he could testify to the truth of what I had stated, as he had sailed with some Maori people, and they were able to communicate with the natives of those islands.

I mention all this to show that in the Eastern Pacific it was quite possible for the missionaries to live permanently in one place, and that they might hope, by God's blessing, to introduce Christianity there, as they could employ the agency of natives

who had received Christianity to propagate it among the inhabitants of the adjacent clusters. Now we cannot adopt this plan in the Western Pacific, because (with the exception of three or four of the islands, where the vegetation is not so rank, and where there is consequently not the same amount of exposure to disease), we cannot live permanently on those islands. I have tested that for a good many years; I think it would be very wrong for me to attempt to live there myself, and I would not ask any one else to live where I cannot live myself. The utmost we can hope to do is to spend on the islands four or five months of the winter—the less unhealthy part of the year. But even suppose we could live permanently on the islands, the utmost we could then hope to do would be a much more restricted work than we ought to aim at; for in that case we should introduce Christianity on that one island only, and then, humanly speaking, our work would be likely to stop, because the natives of that island could hardly go out beyond the immediately adjacent islands to evangelise the whole of the islands of Melanesia. For in every island a different language is spoken, and in some islands a number of different languages are spoken, all of which are mutually unintelligible to the natives themselves. You can therefore easily understand that the plan that has been adopted, with considerable success in the Eastern Pacific, is not capable of being transferred to the Western Pacific. It was necessary that some other plan should be adopted, and I must say that we have not adopted a plan that is unlike that adopted by other missionary bodies, merely because we wish to be different from them. But that plan has been arrived at by a sort of exhaustive process, after making several experiments, we have come to see that there is no other practicable method by which we could hope to carry on this work among islands so circumstanced as those of the Western Pacific, in regard to their being unhealthy, and their being inhabited by people who speak a multiplicity of languages.

It is some fourteen years ago that the Bishop of New Zealand, who had received a charge from the Primate of that day to endeavour, as soon as he could, to [do something towards introducing Christianity into these islands of the Western Pacific, was enabled to leave New Zealand in a little schooner of twenty-two tons, and in which he sailed fourteen hundred miles, navigating his vessel himself, into unknown seas. (Applause.) It is well that that statement should be applauded—for it did require some faith and courage to enter upon that expedition.

* This sketch of the origin and present state of the mission of Bishop Patteson is taken from an address delivered recently in Sydney, which has been forwarded to us.

The Bishop had been anxious for many years to commence it; but he had at that time the visitation of an enormous diocese, which involved I cannot tell what amount of personal toil, and hardship, and danger, such as very few people in any other profession expose themselves to; but he is not a man who will have his reward in this life. But the moment he could leave New Zealand he went off; and he was the very first Englishman who went down amongst those islands, with the intention and the object of introducing Christianity amongst them. There had been traders to some of those islands before. They had gone to the island of Anaitum, where there is a good harbour, and which is a regular sandalwood station; and they had also gone to Eromanga. I have been often at those places, and I know something of the consequences that have attended the contact between the white and the black man in those islands; but I need not talk about that. I do not wish to impute wrong motives to either white or black people. I do not wish to be either the accuser of the white people, or the apologist of the blacks; I wish to speak charitably of all alike. But I must say this—that it was of no good consequence to the cause of missions that the missionary was not the first white man that landed on those shores. I have been in islands in which no white man has been before me, and I could go and lie down there with as much confidence and sense of security as I would in any house in this city. And whenever I have met with any difficulties or have been at all exposed to personal injury, I have always been able, when I came to know the language and to converse with the people, to trace the fact to the natural desire of retaliating upon one member of that community that had already wrought so much wanton injury upon them. The Bishop of New Zealand went down to those islands; and he, a man whose energy and power, and activity of mind and body are a proverb throughout Christendom—he was just the man, in his humility of heart, to say—as I have heard him say, when we came to some island that witnessed sad traces of the intercourse already established with those lawless wanderers of the ocean—“Ah, here we come lagging behind.” Well, he went down, and he brought away some of the islanders with him, for that was the plan on which he went to work; seeing, as a man of real power and originality of thought must see, that that was the only practicable plan under the circumstances. He brought away at once a number of scholars from these islands. “Now what was the good of that?” you may say. He felt that he could not go and live on these islands; he had to return to New Zealand and do his work there. Even if these islands had been the healthiest spots on the face of the earth, he could not have left New Zealand to have lived in them.

He soon learned that the multiplicity of dialects spoken in these islands would prevent the adoption of the plan that had succeeded in the Eastern

Pacific; and so he brought away with him to New Zealand a small number of scholars. This went on for a year or two, and then he was obliged to go to England to arrange all those matters for the re-organisation of the Church in New Zealand which he has been enabled to carry out with such wonderful results. We have Diocesan Synods and a Provincial Synod in New Zealand, working admirably; and there is also a missionary offshoot from the Church there. That was the Bishop's special work in New Zealand. When he returned from England, now nine years ago, he brought me with him; therefore, I can speak of what I have seen during the last nine years. And I beg you to remember that as I must speak a little about myself, if I say anything which seems to indicate any amount of prudence, or skill, or wisdom, in working out this plan—for I am not speaking now as if I wanted ungratefully to ignore any gifts or faculties which God has been pleased to bestow upon me—I wish always to have it understood that the plan was that of the Bishop of New Zealand wholly and entirely, and that, in working it out, unless I had been trained by him, and in every detail told what I ought to do, I am perfectly certain I never could have originated one of the twenty or thirty different points in which this mission work has been distinguished from almost every other missionary work. I feel that I may with freedom speak, and that my tongue is loosened when I tell you that that is the fact. It is not given to many men to be allowed the intimate friendship and constant society for several months of perhaps one of the greatest men of his age; but it is a great happiness and comfort to me to be permitted to bear my testimony to what he really is. Therefore, in what I now say about this mission work, if in any respect it commends itself to you as a work that ought to be supported on the ground of its being a feasible, wise, and reasonable plan of operation, you will, if you please, attribute that, under God, to him and not to me. That is the real simple truth of the case. This plan for bringing away scholars from the islands was one that commended itself to the judgment of the Bishop, and he had, from the first, no doubt whatever as to its result. But the carrying out of the plan required great confidence in the mental capacity of the natives themselves. Because what should we bring away these people for unless we thought them capable of being educated? And of being educated for what? Not merely to receive a certain amount of education themselves, but to be the future teachers and missionaries to their countrymen. That required a great amount of confidence in the intellectual power, and in the moral earnestness of the people themselves: in their capacity to be the teachers and clergy of their own people. And as we knew that until this plan had been fairly tried it was hardly fair perhaps to go to others, and to ask them to believe in the fact that we did all along believe in, because we had personal knowledge of it—we thought it better to go quietly

on for a certain number of years, until we had fairly tested the method of operation, and then to come to the people of these colonies and tell them of what we had actually done.

This is my apology for not having before given information on the subject of the Melanesian Mission. We almost purposely withheld information respecting it, because we wanted to go on quietly, trying a plan which we knew to be an unusual one, and at last when we had tested the plan fairly, to come to you and say—"Now we are in a position to commend this plan to you as a practicable and reasonable one, and one that is likely under God's blessing to be successful, because we have tested it and found it to be sound." The plan is this: Here are very many islands, inhabited you will remember by people speaking different languages. They are wild barbarous people, living the most savage lives that men can lead, and the practices common among them are almost indescribable. I will not dwell upon that state, because we are naturally too much disposed to dwell on the dark side of the picture. It is not, therefore, necessary that I should speak much about their depravity, as there would not be much good in dwelling upon it: and we are apt to forget that it is owing to God's grace and mercy that we are not similarly circumstanced; and perhaps notwithstanding our privileges and advantages, we are not so very much better after all. When we look at the apathy, the careless indifference in the discharge of duties, and the want of anything like self-denial on the part of many people, and then remember that we have received for several centuries the heritage of Christianity,—I do not think that on the whole we have any right to talk of the Melanesian savages as being such fearfully depraved specimens of the human race. I do not like to hear this language. Knowing as I do those people so well, I sometimes feel it as a personal insult. Amongst them I have met some whom I might fairly speak of as thorough gentlemen. I was greatly pleased when I came across that passage in Captain Speke's book where, after his return from his remarkable tour in Africa, he told the members of the Royal Society in England that some of those people he had met with, and who were considered as wild heathen savages, were as perfect gentlemen as any people he had ever met in the whole of his life. I can bear just the same testimony. I do not deny that evil practices are going on. I have read the 1st Chapter of the Epistle to the Romans as well as other people, and I ought to know what takes place in heathen countries. But the point to which I wish to direct your attention is not so much the moral depravity of all those races, as their capacity for being taken out of that state of sinfulness, and brought from their blindness and ignorance into a state of purity, and knowledge, and holiness. What we want to testify to you is this—that as God has made of one blood all the nations of the earth, it stands to reason that there is no human

being incapable of receiving the blessings that God has bestowed upon us as members of the common race of mankind collectively. If any one denies that the Australian black or the Melanesian savage is a man at all, I meet him on the simple ground of physiology. That will answer the question whether he is a man or not. But if you allow him to be a human being at all, see the inference that is to be drawn from that fact. If he is a human being, he is a partaker of that nature which our Blessed Lord took upon himself when He came down to earth to suffer and die for us, because He took a nature common to us all in his divine person. And now let any Christian man tell me that a man who shares that common nature which the Lord of Glory took in his Divine Person is incapable of being taught what Our Lord came down from Heaven to teach. I know that no Christian man will dare to say that. Every single man, because he is a man, is a partaker of that nature which is common to all, and that is the nature which, at the right hand of God, is united to the Divine Nature in the person of Christ.

Let us consider it to have been established that every human being is capable of being taught that which is necessary for his salvation. I do not say that every man who is capable of learning would be able to teach others. It is not every spark that is capable of being fanned into a flame. But the capacity for learning is there; that is the point I am contending for; and it is because we know it to be there that our plan of operations has been directed in the way I am now attempting to describe to you. I do earnestly trust that we do not go to the heathen man in any spirit of pharisaical pity or contempt for him; we do not denounce him for being a wild heathen savage; we do not treat him with contemptuous pity as if he stood outside the bounds of God's universal love. But we go to him, assuming that there is in him a capacity for receiving that message that is sent to every creature under heaven. We know it is there; the difficulty is in calling out that latent faculty, and in that consists the skill of the Christian teacher to try, as it were, and discover what is latent in the heart of a man whom he is trying to teach the doctrines of Christianity, what it is he can lay hold of, and by which he may draw the man gradually into a region of light, and truth, and knowledge, which he seemed at one time to be utterly incapable of entering into. That is the point, then. We go in our mission schooner down to these islands, and we see such a sight as this:—an island wooded from the water's side up to the top of the mountains, three or four thousand feet in height, one dense mass of vegetation, an undergrowth utterly impenetrable—the tops of the highest trees covered and entwined with creepers and parasites. There is a narrow strip of white coral strand—perhaps at low water there may be a large portion of the coral uncovered—a third or a half of a mile in breadth. On that strip we see a number of natives, say from fifty to four or five hundred, all full-grown

men, armed with bows and arrows, spears and clubs. If we see women and children with them, we may conclude that they are friendly; but if they are only armed men, we look at them a little while to try by the known indications whether they are friendly, and whether we ought to go amongst them or not. Of late years, since the Bishop of New Zealand has not been able to go down with us, the plan adopted has been usually as follows:—In the old days we went on shore together, now I go alone; I have no other person to look after or to think about. We reach the shore by any means in our power, wading or swimming as the case may be. I beg you to observe that the fact of being defenceless is the real defence. It is of no use going with arms, because it is apt to engender suspicion by treating the people suspiciously. Recollect that for them as for us Christ died, that they have the same capacity for receiving his message that we have. We cannot speak to them in words, for we cannot speak their language; but the first thing is to win their confidence, to give them something like an idea that here is one who will treat them with love and confidence. I know they have been brought up in habits of suspicion; and how can you dispel that notion? Not by acting suspiciously towards them. You go to teach them something different from what they have learned, and you must adopt a different method. How can you do that? You cannot go and talk to them; you do not know their language. How do you act towards a child that is shy and timid, and that you wish to make a friend of? Parents well know the little kindly artifices that are used in such cases. You must treat these people in the same way. Win their confidence somehow; get them to regard you as a person that wishes them well; and we all know that to trust ourselves among these people is the only way by which we can, in the beginning, attempt to inculcate this new lesson at all.

If, in going among them, one does feel a little uneasy, it is better not to show it, because they watch every change of the countenance, and the great object you have to keep in mind is to try to make these people understand you wish to confide in them. They would never think of hurting a man going to them under those circumstances. They have often told me afterwards that the reason why they did not do me any harm was that all their suspicion was disarmed; they could not "hit a man when he was down." You go among them in this kind of way; and at the very first visit you dispel some of their suspicious doubtful thoughts as to the object of the stranger coming among them. During one voyage I landed on seven islands that I had never visited before, and carried away scholars from each of them. That is a very remarkable thing. What power it was that induced them to come away I do not profess to explain. I believe that there was some mysterious power working in the hearts of those lads that induced them to trust themselves

with us. But in most cases a second or third visit is required. I suppose that, seeing our vessel return after an interval of some months, the people argue in this way: "What is this man coming here again for? He seemed very kind when he was here before, giving us presents; here he is again, and what does he want?" On my first visit to an island, I used to write down a few of the names of the people, and this I found a great introduction to them upon my second visit. During one voyage I wrote down no less than thirteen hundred names. At one time I see a few young lads standing together, and I try by signs and gestures, and in every way that I can think of, to induce them to come to me. As a matter of fact they do come—drawn by some strong, strange influence; and I am able to take away people from the islands that had never before been visited by white people. Occasionally a trader had visited the place, but that was of no great advantage to us, for the natives would only trade with them at arm's length.

From no less than thirty of these islands two hundred scholars have been taken to the school in New Zealand. The year before last, we obtained fifty-two natives speaking twenty-two languages. We go about our work with confidence, and they are after a while induced to let us bring away some of their own people with us. Then, you can easily understand that half the difficulty is over. When the scholars go back to their islands they become interpreters for us in communicating with their countrymen. What they tell them is probably something of this kind:—"In the country we have been living in we have seen no quarrelling—nobody is killed. We could walk half a dozen miles without being molested. Wherever we went the white people were kind to us—where we lived we could sleep all night; there was no necessity to get up twenty times to see if there were any enemies coming to hurt us; we have been living in friendliness and peace all these months." Every notion which the scholars thus received would be a religious notion; and although they were not yet connected with any particular doctrines of Christianity, there is a beginning made—there is confidence instead of hatred. That is a great thing to begin with. I have had this happen to me at the Mission College:—I have taken a walk for some miles with some of these lads, and they have said to me, perhaps half a dozen times, "How nice it is being here! What a nice walk we have had." At first I did not understand the meaning of the observation, but I afterwards found that it simply meant this:—"What a delightful thing it is that we can actually walk two miles from home without any one rushing out of the bush to knock us down." They are learning a good lesson. And to bring people from these islands to a place where they can live in perfect harmony and peace and contentment,—what good lesson is there that can exceed that?

In the meantime, we are trying to teach them to read and to write; we are trying to draw out into

distinct statements the foundation that these lessons leave—lessons that were actually taught in the life of Our Lord. We are not going to withhold doctrinal teaching when it can be imparted. But what would be the use of teaching vague words and forms to which the scholars would attach no meaning? Long before we can talk to them of the doctrines of Christianity, we can communicate to them new thoughts and feelings; and that must needs be the beginning of the work. It is true that there are a few mischievous people amongst them, as indeed there are in every community. Instead of saying that all the Maories are bad, and that all the Melaneseians are wild savages, I would say that some Maories and some Melaneseians are very bad people; and that while some Englishmen are very good, there are not a few that are very bad—a simple way of stating it, and a very true one. Believing that these people have a capacity for improvement, and believing that they are willing to treat us with friendliness, we go among them, and do succeed in bringing away young people, and sometimes old ones. There the work of education begins. 'On going back with the scholars, we then stand in a different position. The people being friendly, we can talk to them. What we say to them is, "We come here not to buy things of you or to sell to you; but we want to teach you something better than you now know;—we want to teach you not to quarrel but to live in peace. Come away with us. These boys have been with us; they know what it is. There is no occasion to be at all afraid; we will give you good clothing and good food." And they do come away; and that is how we obtain our influence over the scholars. Some scholars we retain in the school if we find them intelligent enough. Suppose, for example, there are in the school fifty-two scholars; nearly the half of these we shall not wish to bring back; they have done us a very good turn, and we shall be able to count on their assistance when we go to the island again, as they will never forget the friendliness with which they have been received. But the remaining five-and-twenty we must try, if possible, to keep in the school, and to bring them into the inner circle, so that they may become the future teachers and missionaries.

We think we shall be able to keep some of these scholars in New Zealand during the winter months in future, by supplying them with warm clothing and warm rooms; then their teaching will go on better still. But hitherto we have returned with our whole party from New Zealand at the approach of winter. You can understand that it is most desirable to keep up the education of these people without any interruption at all. For this purpose we ought to be able, when we take the scholars back, to have a sufficient number of clergymen connected with the mission to occupy some central spot in each of the clusters of islands. If there were ten subdivisions, we want to have ten men, each one to occupy his own central island in the

particular cluster of islands, the natives of which are entrusted to his special charge. The scholars would be in New Zealand all together in the summer, and in their own islands they would be under their special friend and pastor during the winter months. That is the full plan of our mission. But in order to start a new station on any one of the islands it will be necessary—first, that we should have taken away some of the natives for two or three years, so that we may have acquired a considerable knowledge of the language; we must have some young men in whose character we can place confidence; then, we must have ascertained pretty well the character of the island, with regard to the supply of water and other things; then we may go down to the island and live there for a few weeks, and if the place is sufficiently healthy to allow of our staying there longer, and if all should go on satisfactorily, it will be my duty to say to the clergymen that I may desire to leave there—"You have your own six or eight scholars; you can confide in them; they will give you information of everything about the island; they will help you in teaching the people." And that clergymen would have charge of a particular cluster of islands. And if there were ten men thus located the work would go on with tenfold usefulness. I do not think we could ever have the complete plan at work throughout, because the great unhealthiness of the climate would always interrupt it. I do not think we could ever carry out the work through the whole of these groups at once, as it is quite certain that during the winter months some two or three of the clergymen would be so utterly broken down with fever and ague, that it would be necessary to take them away. At present we have only been able to try the experiment upon one particular group of islands, because we have not had the men or the means to proceed further with the work. We have been obliged to concentrate our efforts on one particular group, but that will be quite enough to furnish an illustration of the working of the present mission; and I can honestly say that in the work on that particular cluster of islands, we have met with very great encouragement and comfort.

Six years ago we did not think it right to land on any of the islands of Banks' Archipelago, where we have now made our first attempt in establishing a school. Until we visited the island the people never went about freely—everybody venturing a short distance from home was armed with bow and poisoned arrows. The first time I walked round the island, after I had been a few days upon it, as I was coming back along a narrow path to the spot where I had been obliged to put up our little boat, I was met by three men with their bows all drawn. I said, "Shoot away, it is all right." They said, "We heard you had been killed at the other end of the island, and we were coming to bring you off." This will give you some idea of their shrewdness and cunning. I saw through their object at once. They wanted to persuade me that the people at the

other side of the island were very unfriendly, so that they might get for themselves the beads and hatchets and other things I had brought with me. I, of course, walked back. I said to them, "I do not come here to make friends of any one person, but of all. What I want to buy for food I mean to buy from them as well as from you. My business is to put down all your quarrelling and fighting." Now, was not this a very good lesson for them? Long before I could begin to use anything like phrases, which would have been only vague and unmeaning to them, I gave them practical lessons of leading a life that is the same kind of life that a Christian leads. It would be easy to say to them afterwards, "Now you are leading a happy, comfortable, pleasant life. In old times the inhabitants of the island I came from were just as rude and savage as you were; and the way in which they came to lead a more peaceful life was just the same kind of process as I wish to put before you now."

Then they see at once what my object is, and they are taught to regard themselves as belonging to the great family of man. They say, "Here are people who were once in just the same state as we were; but they have been taught to build great ships, to make nice clothes, and to build fine houses, and all by the way that they want to teach us." From being ignorant, foolish, and quarrelsome, they come to take their place in the general community, and they begin to entertain some ideas of progress, they show a little more self-respect; and these notions underlie the regular education of the whole people. I think you will understand that we thus come to exercise a real influence for good over the people at large; all of which, really and truly—as good can only come from the Author of all good—is the work of God. And inasmuch as we know that Christ alone is the Mediator between God and man, it must be the work of Christ and of his Spirit. I could teach these people to utter the sacred name of Christ if I wanted, but what would be the good of that if they did not attach the notion to it which rises up in our minds? And why does it rise up in our minds but because we have heard from our infancy the reasons why Christ died upon the cross? And if we did not know the object that brought Him from heaven, who He was, what He did, and why He died, there would be no more use in our learning that name than in a parrot's learning it. You must teach the associations and the thing, and then, when your scholars understand the thing, you can take some word in their language and appropriate some particular name to the expression of the particular associations which really it is intended to convey to their minds.

That is in a few words our whole system; and inasmuch as at first we can only teach by our lives and examples, we need the special prayers of all Christian men, and women, and children; because there is a special responsibility resting upon us who are the sole witnesses of the truth amongst these people. Why, any mistake on our part, any hasty

expression of anger, may be injuring, for ever, perhaps, some of those people who are regarding us as the only witnesses to the truth of the new religion that is being brought to them; and if they cease to have confidence in us, in whom would they place confidence? and if we unnecessarily place obstacles in their minds to the reception of Christianity, just conceive the fearful injury that would be done to them. If we were to teach them a whole host of vague unmeaning words, which after a little while they might see themselves to be very inadequate exponents of the truths that underlie them, or find to be applied by us to quite different ideas to those with which they had associated them, I do not think that we should be fulfilling our duty to God or to them. Our duty is, as far as in us lies, to teach them the practical lessons of Christianity—love to God and to man—and to teach them that Christ alone is the Mediator between God and man—that every blessing from God comes through Him, and that every prayer and good thought naturally rises to heaven through Him. But the question is, how to teach it? And it is not to be taught by merely speaking about it, even did their language contain the words that would readily express these ideas. Our duty is first of all to show them what a Christian life is; and then, by carefully examining the language, to search for the most suitable words to express Christian ideas, and to appropriate them to those ideas already imparted, to teach them the meaning of repentance, the meaning of faith, and the meaning of all those words so common with us, but not on that account so well understood by us. For how often amongst us is the unfortunate use of words to which we each attach what we think the proper meaning a fruitful source of controversy and dispute. I want each word that I use to convey a certain idea to them, and no other; and until I feel perfectly certain that that word really does convey that idea, I had better not use it at all; otherwise, I might give a wrong turn to their religious belief.

By taking away scholars from the islands to be with us for six months in New Zealand, and on taking them back to locate clergymen in each group of islands, we hope to keep up the work more continuously. At present there is a school in only one of the islands. I have given you some idea of what the state of that island once was. People much older than I am would say to me, "May I walk with you to-day?" They had never before been two miles from their homes, and under the protection of this white man they were able to see their own island. Some time ago I was walking with a lad across his island, and he took the wrong path; it was only three-quarters of a mile from his own village, and he confessed to me that he had never been there before in his life. But now, thank God, we have had for the last two years natives sent to our central school from every island of that archipelago, and the people are living peacefully and securely. At one time, it was impossible for the

people to feel at all secure when they went away from their own doors. I have seen in one island a stream of water; and when a woman used to go down to it with her calabash, a distance of only a hundred and fifty yards, her husband used to watch her with his bow and poisoned arrows lest some one should pounce upon her and carry her away. But when I walked through the island the other day, I did not meet with a single person armed. The people had not only learned to put an end to quarrelling when we were there, but even when there was no member of the mission party there, they have settled their quarrels without bloodshed.

There is another point that I wish to direct attention to. In some of the islands we find—as it was in New Zealand in the wildest times—certain people who seem to possess a kind of right, like the heralds of old, by which they are able to go about, and are treated with a certain amount of respect; and they have consequently a great influence in banding together the people of the different islands. Then, again, you find these very people living on the southern coast of an island, who, in consequence of some fends that had been carried on for years, could not move two miles upon their own island; but they had made the acquaintance of people thirty or forty miles off, because they could move about in their canoes. That is an excellent thing for us, because these men speak not only their own language, but also that of the other coasts that they are accustomed to visit. This greatly modifies the suspicion and distrust which exist in a certain degree on the whole of the islands. I must just go on to say that we have some knowledge of some four or five and twenty dialects; that in thirty or forty of these islands we go about as I have stated; that we have visited about seventy islands, and have taken scholars from about forty of them. Therefore we have all the machinery necessary for our operations; and we are looking out for some central spots that will be available for carrying on our work in the winter.

I must give you a few proofs of the intelligence and capacity of the islanders. There are belonging to Banks' Islands about eight or nine people who have been baptised, and seven of them I was able to confirm last year. Now, of course, you must in this matter accept my statements without being able to test them; but I do really think that these seven people who have been baptised and confirmed could write down in their own language as satisfactory an account both of their Christian faith and of the duties which a Christian ought to be daily exercising, as a clergyman would be content to accept of ordinary candidates for confirmation in England or in this country. I think that some of them could do a great deal more;—they exhibit a capacity of thought and reflection which is not always possessed even by educated people. As an illustration of this, I may mention the case of a young man named Edmund Baratu, who is the ablest of all my scholars, with the exception,

perhaps, of another lad named Henry Tagalana. I remember some time ago I was going to translate one of the parables, and I began, "The kingdom of heaven is like—." I stopped short there, because I thought to myself, how can the scholars know anything about the kingdom of heaven? It took me a fortnight, an hour and a half each day, to explain to them some portion of the meaning of that phrase. I gave them the notion of a king, a person of great authority and power, which he exercised towards those who were subject to him, and who were obliged to obey him. Then, of course, speaking about God, I said that He was a King from all eternity. When I went away for a little while they had to write a sort of essay on the subject. The essay of Baratu was, I thought, the best. He gave an exceedingly good account of all the points that I had touched upon, especially as to the contrast between an earthly and a heavenly kingdom as to the universality of the kingdom of God. But the lad was puzzled with one thing; he said, "If I understand the idea of a king aright, it is that of one exercising authority on those that are without him. Now, God is an everlasting King, but in the beginning, when there were no angels, no created universe, how could He be a King, as there was nothing on which He could exercise his authority at all? Why, to God all things are present; there is no past or future with Him; though as yet there were neither angels nor men created, yet He in his divine mind contemplated as it were the existence of these creatures." And then he brought in as an illustration that passage, "The Lamb slain from the foundation of the world." I do not mean to say that he supplied this answer from original thought; I suppose I must at some time have said something of the kind; but it showed great power of thought in the lad to reproduce it. And he proceeded to refer to the case of the architect in whose mind the finished building exists, although the foundations are not laid. That was very good reasoning for a Melanesian lad fourteen years of age.

When I tell you that that is a fair specimen of the youths, I may well say that there is no lack of capacity for being taught on the part of the Melanesian people. I may truly say that I never give what might be considered an elementary lesson; but the intercourse with the native scholars leads me to understand what I teach better than I understood it before. I consider, therefore, that their intelligence and capacity may be taken for granted. Now let me give an instance or two to show the moral earnestness displayed by the students. A lad named William Pasvarong came away with us to New Zealand; he was not very clever, but he was what you would call a good boy. He was with us only one year, and we lost sight of him for eighteen months. I was at that island again, windbound, and saw the little fellow coming towards me; he seemed very happy, and we sat down and talked together, and he told me he wanted to come with me again. Well,

he went away with me; and three years afterwards I visited the place again, as it was awkward to get at. I then told the boy that, as I could not come there twice, if he wanted to return with me I would put him on shore that night, and he must return early the next morning. We went on shore, and slept together in the same little hut. The little fellow sat up all night, talking to his own relations, telling them what had happened since he had been away; he was ready to start with us the next morning at six o'clock, and he came away with us for another year. The next time I visited the island he only remained two days at home, and came off with us again. I think that may be fairly quoted as a proof of a real earnestness on the part of the lad. Whether he had the power of writing down the ideas that passed through his mind I do not care to inquire. I said to him, "If your friends say it is unkind in you to go away, you can say it would be unkind in you to stop, for in three or four years you can qualify yourself to teach them what you have learned."

I may mention another lad of the name of Tagalana. I told him that I would call for him in a few weeks in the mission vessel. So I did; but I found that the little fellow had already taken advantage of a calm and had paddled across to the adjacent island; and when I went to the school, there I found my little friend. If that does not show some desire of being instructed, and some sense of gratitude for having been treated with kindness and love, I do not know where it could be looked for. It certainly establishes the fact, that not only is there intellectual capacity amongst these people, but also that they have a sincere desire to learn, from the consciousness of having received benefit from the teaching. I never think of asking the scholars whether they mean to stay at the school in the central island; it is for them to take advantage of the teaching they receive until such time as we can say to them, "Now you can go away and stay among your own people, because you are able to do them good." These people are treated by us in the only way which can give them any real chance of becoming useful among their own people; we are trying to give them the same advantages that any English parent would give to his own child. There is no line of demarcation drawn between the white and the black; we never ask a Melanesian to do anything that we would not do ourselves. Although it is not worth my while to clean my own shoes every day, still I do it from time to time, to show that there is nothing derogatory in it; and although I do not cook every day, it is just as well for me to go into the kitchen from time to time; otherwise the lads might entertain the notion that we white men wanted to make them out fags, which would be absolutely fatal to our success.

If I may be allowed to make this criticism, I would say, that if you would look into the causes of most of the failures that have occurred in the attempt to improve the native races, it would be

found that they had arisen from not treating the black race precisely as the white race is treated. Why should the son of a chief of a Melanesian island be told that he is to be the fag of some English boy whose father never had the rank enjoyed by the Melanesian chief? There is one thing that above all others distinguishes the boys in our school: it is an utter absence of sanctimoniousness. A boy would not do behind my back what he would not do in my presence; he would never put on a solemn face because he saw me coming round the corner. They have a thorough confidence in their teachers; and they are genuine boys; there is nothing affected or constrained in their movements. There is really a good moral tone in the school; there is a feeling of principle among the boys. They remind me of the boys at Eton, who would put down anything mean or cowardly. That is the kind of thing in our school. I know of Melanesian lads who, without saying a word to me or to any other clergyman, would, by their own sense of what is right, put down things that they know to be wrong. It is right for me honestly to say that all this is not so much owing to me as to the Rev. Mr. Pritt, a clergyman of my own age, who has very carefully studied boys' nature, and it is to him that the present good organisation of the school is entirely owing. I know what a blessing he is, and what good he does to the school. I have already told you that the islanders come from places adjacent to your own coast.

Ours is the only Church of England mission work in the South Seas, with the exception of the work at Honolulu, which is twenty degrees north of the line. Moreover, it is the only missionary work, within many degrees of latitude, from the north of Eromanga right down as far as Borneo itself. I think that that fact constitutes a distinct claim on your prayers and your alms. I hope I have been able to satisfy you as to the intellectual capacity of these islanders, as to their moral earnestness, and as to the good moral tone existing in the school at present. I do not ask you to place confidence in me, but I do ask you to place confidence in my good chief, the Bishop of New Zealand. If he is not a man to be trusted, you will not find a man that is. The plan that I have been explaining to you is his own plan. Of course I have not been so foolish as to do anything without consulting him. I have also consulted Sir William Martin, whose extraordinary wisdom and goodness, and knowledge of these matters, and long experience, give him a right to be listened to. I do testify to you, that if you go the right way to work in dealing with the native races, if you treat them with entire confidence—assume the existence in them of those instincts which belong to them as human beings, and seek to elicit from them all their latent yearnings and cravings after something better than what they at present possess—recognising in them a sense and a power of appreciating truth—not troubling your-

self with arguments about their superstitious practices, but stating the positive truth, and trusting to that truth to win a power in their hearts—being careful of everything you do in your intercourse with them—never taking any step beyond the correctly ascertained knowledge of subjects

you speak about—and being content to proceed cautiously rather than aiming to produce speedy results—you may, under God's blessing, lay the sure foundations upon which native churches may be built in Melanesia to last for ever.

THE GERMANS IN LONDON.

BY A SPECIAL INQUIRER.

"WORK among Orientals in London," was the subject of our last paper, and naturally constituted the first of a short series on missionary and educational efforts among other foreigners in the metropolis—Germans, Spaniards, Portuguese, French, and Italians. To these may be added the Jews, who, while not usually classed as foreigners, dwell among Londoners to the number of 25,000; and while in the full enjoyment of civil and religious liberty, are here as elsewhere a distinct race and people. These emphatically claim separate notice, because of their numbers, their increasing wealth, their religious fasts and feasts, and especially the direct and indirect influence which the Christianity of the New Testament—*read by them or to them*, and also orally spoken and commended by Christian missionaries, themselves of the seed of Abraham—brings to bear upon them.

The Germans are by far the most numerous of the various bodies of foreigners in London. They come from Prussia, Austria, and many other states and kingdoms; but all speaking one language, all of that Teutonic race which, intermingled with the Kelts and the Picts, the Normans and the Scandinavians, has toned down the imaginative and the chivalrous, and made Anglo-Saxon energy another name for the *vivida vis* which is destined to subdue the world to civilisation and to Christianity.

The German population in London is at least 60,000, and is constantly increasing. Some of them—many, we might say, in proportion to their numbers—are eminent as savans, musicians, scientific chemists, sculptors and painters; and have contributed very largely to that foreign staff which has done and is doing so much to raise the standard of education in our public and private schools. They bring with them that mental activity which is partly the result of the division of Germany into sovereign states, and partly of that form of its political institutions which, in connection with the universities, almost compels a man to seek excellence in the *one* particular branch which he makes his business and choice; and which, moreover, from the absence of political liberty, turns the German mind to those subjects where investigation is unfettered, and the expression of opinion is unrestrained. Hence, as teachers in England they excel; and, taken as a body, they are alike practical and profound in their own departments.

But the mass of the Germans in London are of the busy classes; merchants, tradesmen, and arti-

sans, while many follow humbler occupations. Of bakers, the number in the metropolis is perceptibly large; while as to the journeymen tailors, especially in Whitechapel, Shoreditch, and generally in the east-end of the town, they abound.

There has been always—since the Reformation—some spiritual provision for resident Germans in the chapels connected with the various embassies, or with churches such as the Chapel of the Savoy in the Strand (rich also in memories of the past of Puritan times, and the Conference held there between the Bishops and the Nonconformist divines), in which German Lutherans found a home.

The name of the late venerable Dr. Steinkopf, one of the founders of the British and Foreign Bible Society, will always be associated with a large amount of benediction and benefit received through his instrumentality for a very lengthened period. His teaching was emphatically that of *Lalle* and the Reformation age in reference to the "*articulus stantis ecclesie*"—the grand truth of justification by faith only. And then how tenderly he listened to and sympathised with poor Germans, just landed on English soil, who waited on him; young German girls coming over—seeking situations as governesses or servants—were befriended by him; and weeping royalty itself, in the person of the late Duchess of Orleans, found in him the minister of the truest consolation. Once we saw and heard Dr. Steinkopf; he was then old and full of years; he stood up at a Bible Meeting, well known in a north London evangelical parish. Charity—

"Meek and lowly, pure and holy,
Chief among the graces three,"

looked out from his eyes, spoke from his lips, and shed, as it were, over that benignant face, some beams of that radiance ineffable which floods the land of everlasting light and love. His "work among Germans in London" was precious, and "the day" shall "declare" it.

His successor, the Rev. Mr. Smettan, who is also one of the secretaries of the Evangelical Alliance, largely inherits his spirit, and preaches with fervour and fullness the glorious gospel of the blessed God.

Within the last seven years a goodly number of Germans of all classes have taken up their residence in the parish of Islington. We were present at the laying of the foundation-stone of a

new German church, when the vicar took part in the proceedings, and at which Count Bernstoff, the Prussian Ambassador, was present, together with many German ladies and gentlemen. And now, as for some years past, the Rev. Dr. Christlieb dispenses the word of life within the walls of the new sanctuary to the edification of many.

There are doubtless other facts which would show that the Germans in London have had to a certain extent opportunities of going to a place of worship, where hymns were sung, prayers were offered, and sermons preached in the much-loved tongue of "fatherland." But it is painfully true that the attendance in such churches has been very limited. Those who have resided in Germany, know well that the Lord's day is most laxly observed; that among the higher and middle class rationalistic views predominate, and (where Popery is not in the ascendancy) that not only are the Protestant churches badly attended, but the second half of the Lord's day is given up to fêtes and amusements. We have seen in Nassau, one of the towns famous for mineral waters, a Sabbath morning congregation nearly all of the humbler classes; in the afternoon at the Kursaal the gambling-tables were open, and in the evening there was a grand ball in honour of the reigning prince's birthday. The German Protestants of the town saw nothing inconsistent with their principles in all this! "As to Berlin itself, you will see," writes Dr. Krummacher in 1858, "early on Sunday morning large crowds in bright attire bustling along the streets. But they are hastening to the concert gardens, *not* to the churches." Then there are all kinds of public amusements directly after the close of the morning service, and especially after four o'clock in the afternoon, till late at night." As to the churches in Berlin, out of 425,000 inhabitants, scarcely more than 25,000 attend. As for public functionaries, their "disregard" has become a by-word. In some country towns "children only are sent to church;" to attend at the afternoon service is considered improper—"not consistent with the tone of good society." All this Sabbath neglect and profanation comes from Rationalism. "With the exception," wrote Dr. Krummacher in 1858, "of some districts in Westphalia, the Rhine Provinces, Hanover, and Württemberg, our congregations, as a whole, still exhibit a very sad picture of spiritual indifference and deadness."

We have made the foregoing quotations and statements in order to account for that indifference to the Lord's day, and to public worship, which characterises Germans who have settled in London. They bring it with them, as it were: a "strict" Sabbath keeping, such as they see among English evangelical Christians, is at once surprising and offensive to them. In addition to this, the German ministers of the metropolis are not numerous, and most of them are very much engaged in teaching German to English pupils. This makes it all the

more important that an aggressive agency should be employed for the domiciliary visitation of the large German population.

The London City Mission has employed, and is still employing, such an agency. But it was for a time kept from entering the field by the expressed desire of the German Churches in London to work by themselves. It was considered that a greater amount of good would thus be accomplished. A separate society was therefore formed in 1849, called "The German Missionary Society." This movement, we regret to say, has been almost an entire failure. At one time three missionaries were employed, but speedily one was withdrawn, and "further reductions" were threatened "unless additional support" was received. The "wealthy countrymen" of the poor Germans "withheld their assistance." Even those two missionaries who continued to labour were schoolmasters also, so that the number of visits paid by the two together was much less than the average number of one city missionary. The expenditure for one year was an amount which, if contributed to the London City Mission, would have supported four German missionaries, by whom eight or ten times as many religious visits would have been paid annually.

Still, some good has been accomplished. The late Queen Dowager, the late Duchess of Kent, and others, took an interest in its operations from the first. In an earlier appeal of the German Missionary Society, the field of labour—virtually the same still, only more populous—is thus described:—

"The number of Germans residing in all parts of London, who live without God in this world, and never attend any place of worship, or open God's Word, is great beyond description. It is a notorious fact that many live in open enmity to the Gospel of Christ; that others, having been obliged to leave their native country for political offences or sinful conduct, endeavour to support themselves here by begging or something worse; and that others who maintain themselves by the work of their hands, live in perfect indifference to the salvation of their souls. None of these ever come within the sound of the Gospel."

There had been a rapid deterioration of the German population since the commencement of the present century. "Then the German name was universally respected in England; but now," says an annual report of the German Missionary Society, "London appeared to be a vast receptacle, not only for the poorer classes who had no chance of gaining a livelihood in their own country, but for all kinds of runaways, vagabonds, and criminals. There was a large number of families who carefully avoided coming into contact with ministers, without the least check led an evil life, and wholly neglected the education of their children."

The missionaries of the German Society visited many poor at their homes, as well as the inmates of lodging houses and manufactories, expounding the Scriptures, and supplying them with Bibles and reli-

gious books. Both classes were well attended, and tracts and books eagerly read; very pleasing were the first fruits thus recorded: "Infidels have been brought back to the Church of Christ; drunkards and profligates have been turned into sober men. Concubinage has almost entirely ceased."

But the harvest truly was great, and the labourers few. What were two missionaries among so many. The City Mission for a series of years had some two or three missionaries working partially or entirely among the Germans. One of these, employed in the east of London, and dealing also with German Jews, reported, in 1860, that, among the latter, his work had so progressed and prospered during a period of nine successive years, that at last nearly all his time had been absorbed by them. Nevertheless this good man had done much for Germans. He had been selected as one of several missionaries to bring truth to bear on the consciences and hearts of German visitors to the Great Exhibition of 1851. And such a measure of success was given him, and his heart was so filled with ardent desire to continue his work among Germans in London, that while a missionary, specially to the Jews, he devoted a few hours of one day in the week to domiciliary visits to poor Germans. After the first year's missionary experience, he records deplorable demoralisation among them, and that there would be work for four additional missionaries. He also gave reasons sufficient to refute the notion that Germans, after staying a few years in England, would acquire sufficient knowledge of our language to be profitably brought under the regular visitation of an English-speaking lay-agent or clergyman. Instead of this the continuous immigration of Germans causes them to remain isolated, and they and their children acquire a very imperfect knowledge of the English tongue.

After the formation of the German Legion, in connection with the breaking out of war with Russia, the City Mission Committee sent a German missionary to the camp at Shorncliffe. His labours were carried on until the departure of the first-formed regiments to Kululee, and were afterwards continued amongst other foreign regiments organised there. Meanwhile, another missionary visited every Thursday the German emigrants in Glasshouse Yard, who, to the number of several hundreds, assembled there, on their way to the United States. He distributed the Scriptures and tracts; he addressed them individually and collectively, "pointing them to the Saviour," and with the belief that "many left the shores of England with newly directed hope to trust in Him who never leaves nor forsakes." It is truly gladdening to read, as we have done in the report of this missionary, the record of half-a-dozen cases of striking usefulness, and most of these where there had been aggravated transgression.

Have any of our London readers, or visitors to London, ever visited the German Hospital at

Dalston? It is not very accessible in its suburban repose, but anyone who wishes to go thither, can speedily reach it by getting out at the Kingsland station of the North London Railway. Often have we seen poor sick Germans, male and female, standing at the door of the dispensary, waiting as "out-door patients," for bottles of medicine, and within we have ere now spoken to and prayed beside a sufferer's couch. The missionary, whose work we have just referred to, was the instrument first of securing temporal relief to the starving wife and children of a poor German in Dalston Hospital, and then first they, and afterwards the convalescent husband, restored to their home, "sought God's mercy in Christ Jesus," and afterwards gave evidence of the reality of the change by walking according to the will of God, and bringing forth the fruits of the Spirit.

Another missionary in whose district German families abounded, being an Englishman, was so moved with zeal and compassion that he set himself to acquire "their beautiful but difficult language." After some time, he so far succeeded that he was able "both to read and speak some earnest words of exhortation to them, and to direct their minds to the blessed Saviour." The people evinced much gratitude, and listened "thoughtfully" to the reading of the Scriptures. All he met with could read, and German tracts were thankfully received. The German lodging-houses were open to his visits. In these, however, riot and wickedness largely prevail. Yet even in one of these the proprietor was brought to read the Scriptures, give up Sunday work, attend the church of Dr. Kübler (an excellent godly man), receive visits with thankfulness, join in serious conversation, and send his long-neglected boy to school.

The German clockmakers (from Baden) in London form a class by themselves, and their numbers are 1100. Among these, and the French and other foreigners in the west of London (especially in Soho and Leicester Square), a missionary, German by birth, has carried on an important work. He mentions that the 1100 clockmakers, forty of whom bear the name of Fehrenbach, "are all Roman Catholics." Being out all day with their clocks, they are only to be found at home after five in the afternoon, and then "one may sit down with them and talk freely until ten or later." His illustrations are pictorial. Here is one of them: "In — Street I visit a clockmaker's shop. On entering I speak to a workman who is near the door; he refers me to the master. He is an active and lively man, knowing very little about religion; however, he is delighted to see a missionary coming to his house. He shows me into his back parlour, and then calls the men who are about the premises.

"'Come in, men,' he says to them, 'and sit down, a missionary is here.' The men obey the order. They tell me what I know already, that they are collecting money for a Roman Catholic

(German) Church in London. They are afraid they will be deceived again, and that some one will take the money and run away, &c.

"I expose some of their dangerous errors, open the New Testament, and teach the way of salvation by Christ alone. They accept tracts gladly."

Many of the poor Germans coming to London work as sugar-bakers; by pressing necessity they are forced to adopt that trade, while totally unacquainted with it, and with constitutions unfit for the employment. The heat is so excessive that all at work have to take off the greater part of their clothing. As a stimulant they are furnished with an unlimited supply of beer; habits of intemperance are formed, and misery and poverty follow.

Some Germans in London carry on a trade in importing lads from thirteen to fifteen years of age, chiefly from Bavaria, who are sent out as street musicians. All their earnings are received by the so-called master, who in consideration of their services, allows them board and lodging and one shilling per week, out of which they must provide for clothing and washing. Every Londoner is familiar with "German hands," made up of this class of youths. Very frequently they are found also in the various suburbs of the metropolis, and in the summer season they migrate to the principal watering-places. They are generally very quiet, respectful, and well-behaved, and are not insensible to any kindness shown them, or to inquiries put in their own language about the place of their birth, and about the beloved ones left at home. But we fear that this class has been almost entirely neglected as to matters spiritual. Could not Christian persons, in different places frequented by these youths, present the members of these peripatetic bands with either whole New Testaments, or portions—gospels or epistles; and also procure (from the Tract Society) a small supply of religious tracts in German, which we are satisfied would be accepted with thankfulness?

Large numbers of German visitors to London received either the entire New Testament, or portions, during the summer and autumn of 1862, at the Bible-stand, Cromwell Road, Kensington; and in like manner as the same Bible-stand has been for the last eighteen months open in the south transept at the Crystal Palace, Sydenham, Germans—including many resident in London—in large numbers have had presented to them the precious Word of God. Besides this, one of the London City Mission agents having discovered in the east of London "the utter absence of the Bible in their homes," was "privileged to supply that great necessity;" and Thursday evening meetings were opened, attended at first by only two Germans, but ultimately by from sixty to seventy persons. The missionary has also Bible-class meetings on

Sunday afternoons, and generally has "a crowded meeting," forty being regular members. The greater part of these never frequented any place of worship before.

"On the 16th September," writes the missionary, "I took forty members of my German Bible-class on an excursion to Kew Gardens. We held two open-air services, and I felt truly thankful to see among my excursionists many who were once dead in trespasses and sins, but who are now alive through the grace of Jesus." Four of the missionary's Bible-class have volunteered as district-visitors, and the change in the district can best be expressed by the words, "The wilderness is turned into Eden."

It is not to be forgotten that many foreign pastors during the time of the Exhibition addressed various German meetings, and were filled with joy when they saw that a gracious work was in progress among their neglected countrymen. The Bishop of London signified his desire to further the work among the Germans in East London, and in 1862 two clergymen from the Church Missionary Society preached every Sunday afternoon in St. Matthew's Church. "But the people preferred the simple Bible-class, and, in consequence of some prejudice on the part of the Lutherans, who said that we wished to convert the Germans to the creed of the Church of England, the Church services were discontinued. I resumed my Bible-class as before, and, blessed be God, the attendance is on the increase."

A "German Loan Library" was last year proposed, funds having been collected by the missionary's Bible-class for the purchase of "sound evangelical books," to be obtained through the Rev. Mr. Künzel, of Elberfeld, at a very reduced price. "This great aid to the German district" will, we trust, be crowned with large results.

It is very evident that the limited agencies of the German Missionary Society, and of the London City Mission, have been much blessed. But it is equally plain that they are altogether inadequate to supply the spiritual necessities of the ever-increasing German residents in London. We rejoice to think that a good work has been begun, and we trust that public sympathy will ensure its enlargement. It is also very gratifying that among the German pastors and clergy in London there is not one advocate of Rationalism, and that "all of them" are thoroughly evangelical, as well as earnest. May their number be greatly multiplied, and may there be a speedy increase to the number of those few faithful men whose pioneering labours we have sketched; and while sowing in tears, may the recruited band of sowers of truth in the hearts of Germans in London soon fill their bosoms with the golden sheaves of a full harvest.

THE GOVERNMENT AND IDOLATRY IN INDIA.

BY JOSEPH MULLENS, D.D. (CALCUTTA).

(Continued from page 309.)

MANY facts might be adduced which illustrate the growth and show the character of Government connection with the native religions. It will be sufficient to mention that, though the number of payments has greatly increased during the last thirty years, yet in almost every case they are merely the continuation of grants and pensions commenced by other governments in territories just fallen into our hands. When, on the deposition of the oppressive Rajah of Mysore, the province was placed under English management, a large number of such payments was found among the disbursements of the province: and at present no less than 12,757 temples continue to receive payments which amount to 37,700*l.* a year. On the annexation of Nagpore, 207 payments were continued, amounting to 33,000 rupees: a few pensions were paid in Oude: and a few, settled for life, in the Punjab: the annexation of Burmah added nothing whatever to these painful lists. "It is a wise and just policy," says Lord Dalhousie, "to continue generally to all religious institutions in a new province, the endowments they may have lawfully received from former rulers. We have no better right to resume such endowment grants, than to confiscate the property gifted by the State to private parties."

In order to make the progress of this connection more clear, it may be well in a measure to classify the cases in which the Government made itself responsible for the repayment of religious grants.

a. The English Government continued grants and pensions which had first been given by the native authorities whom that Government displaced. On this basis rest hundreds of the payments now annually made from the local treasuries. From this alone sprang the thirty grants in Sylhet, paid since 1793: the eighty grants now paid in Tirhoot: the thirty-five in Cuttaek: the 207 in Nagpore: all the local taxes in the Deccan, designated as *gram karach*; and others too numerous to mention. The very earliest payments, made in a Bengal district; the most numerous, those in Mysore; and the latest of all, some pensions in Oude, are of this character. In fact very rarely, if at all, have the different governments in India of their own goodwill made new grants of money to the buildings or ceremonies of the native religions. Indirectly they have helped them by care, by patronage, by privileges; but scarcely ever by direct donatives of money or land.

b. Payments were made in money, in exchange, or commutation, for other forms of endowment. Those forms under the native governments were

numerous. Very often they had no ready money to give away; and as with the salaries of their officers, so their religious donations were bestowed in the form of some charge upon the public revenue. In one case it was so many bags of salt in a district where the Government was the only manufacturer: in another, it was the barrier-taxes of a little market: in a third, the pension consisted of a small charge on every cart traversing a street, or every boat crossing a stream. In other cases, the revenue of some pergunnah was alienated to a temple: in others, an estate was given, with all its tenantry, free of public taxation. There was no end to these complications and to the petty devices for raising an income, yet preventing a direct grant from the public treasury. It was but natural that in gaining possession of vast territories in which (without a statute of mortmain), idolatry and Mohammedanism had prevailed for centuries, the English Government should find all the interests of the country and the people inextricably mixed up with religious claims, demands, and payments which previous authorities had sanctioned. It was also natural that with the simple system adopted in English taxation all these vexatious charges should be swept away, and that the endowments, large and small, which they provided, should be given directly from the great treasury which had replaced them. Thus it was that ere long brahmins and priests who had received salt, and ferry-dues, and octroi-taxes without any one noticing it, began to receive in their stead cash payments from the public treasury; and to enhance their own importance proclaimed these gifts as proofs of the interest taken by the English Government in the prosperity of their religion. Though in reality the same as before, in appearance the connection and patronage had become closer, and certainly produced greater scandal.

In the trifling cases comparatively little harm was done: but the same system was adopted with the great estates. The estate belonging to Jagannauth, with two others at Pooree, was thrown into the public lands of the province of Orissa. The great estates which were the chief endowment of the temples of Seringham, Trivaloor, Tinnevely, and other principal shrines of Madras, were also absorbed, and the equivalent of their net income was paid from the public funds in each district. In this way eventually every form of religious payment was changed to the simplest, that of money.

c. Some cases came into Government hands

through the quarrels and law-suits which occurred among their managers. The great Syndpore estate in Jessore, which partly feeds the Hoogly College, came under official management in this way. In Meerut, the mohunt of a temple found considerable trouble in gathering in his rents, and induced the authorities kindly to undertake the disagreeable duty for him!

d. In some cases unusual circumstances led to the same result. The minority of a young priest in charge of an important shrine brought a temple at Chittagong under official control. At Benares a Madras merchant, investing 1000*l.* for poor travellers, made the Government officers his trustees.

In all this there was doubtless a great deal which sprang from a rough sense of English justice; it was felt that the native kingdoms, rulers, princes, and landholders, had given these endowments to the religions in which they believed, and that the English who succeeded them were bound to take the place of those rulers, and see the gifts rightly applied. To have resumed the sources whence the endowments were taken, and not pay the equivalent, would have been confiscation. But some Government officers went far beyond this. They cared for the native religions, and tried to secure their prosperity. The men who did so, lax in their views, saw no harm in mixing themselves up with heathen deities. Throughout the Carnatic there was, as we have said, no obligation, by treaty or otherwise, to adopt this position. It was from an interest in the temples and their worshippers, and with a desire to see the magnificence of festivals restored, that men like Mr. Place induced the authorities to put out the careless native managers, and themselves assume charge of these decaying shrines. They did so, alas! not to the dishonour of God only, but to their own lust. For forty years a moral paralysis fell upon Madras official society, from which it has not altogether recovered. Deeply involved in this gratuitous interference on behalf of idolatry, and deriving a portion of their income from that interference, the Madras officials quietly went on superintending festivals, summoning villagers to draw the idol-cars, appointing priests, servants, and dancing-girls, with scarcely a thought that they were doing wrong. Now and then some Christian man, like Mr. Catheart, refused to pollute his heart and hand with such degrading service; but all others remained silent: scarcely one lifted his voice against it. When pressure from home required that the connection should cease, the Madras officers did nothing, and were reprimanded; and it is not two years since one of them, in Calcutta, gave it as his decided opinion that for a Christian government to continue its care of the temples, and maintain the old system, was only a right and proper thing!

This connection, too, was maintained for a long series of years almost without inquiry or attempt at change. So afraid were the authorities to touch a subject so tender, that they did not venture to

act as the native governments undoubtedly would have done, by examining the nature of the different endorsements, and ceasing to pay life-pensions long after the original grantees were dead. Down till 1840, and in some cases long after, nothing of this kind was done. In later years, however, large numbers of such pensions have lapsed, and no recipients been allowed surreptitiously to secure their continuance. Only in recent years, also, has the fact been published to the world, that a vast number of the payments are contemptibly small. Out of 207 payments in Bengal and Orissa, no less than 173 are under 10*l.* a-year. The whole of the eighty endowments in Tirhoot are of this character. Only one is above 5*l.*; eighteen are below 1*l.* sterling; and the lowest of all is 5*s.* 3*d.* Of the sixty-five endowments in Orissa, only nine are above 10*l.* In Neemuch there are 129 payments. Of these only four exceed 10*l.*; and of the rest, below that sum, two grants are 9*d.* a-year each, and two others 1*s.* 6*d.* In the district of Canara, out of 3,668 temples, only eighty-three received more than 5*l.* each. In one small district fifty-three temples received less than 10*s.* each. The lowest point of all was reached some years ago in Kurnool. When that little province became English, the endowments of the former ruler were adopted by his successors, and it became the duty of the English collector to pay annually to nine temples in the district of Nundial the munificent donation of *one farthing each.*

Had the evil stopped with the payment of money it would have been well; but very naturally the connection of official society with idolatry involved other elements of even a more offensive character. Oaths in the courts of justice were administered in the name of Hindu idols and on the Koran. Public documents were consecrated by inscribing at the top the name of Gonesha and other gods. In the Presidency of Madras, which far outstripped all others, a native almanac, full of idolatry, was circulated officially amongst all the Government establishments. At the festival of the goddess Saraswati, the public records, account-books, and stationery were arranged in the offices in a row, and at four in the afternoon, in the presence of brahmins, with music and dancing, the native officials bowed down and worshipped them. Salutes in honour of idols were regularly fired, and that at times on the Sabbath-day. It was a constant practice for the officials, in dry weather, to employ brahmins to pray for rain. "Some brahmins," says Mr. Catheart, "were to engage in prayer to one of their gods for ten or twelve days, standing up to their necks in water; others were to be employed to avert the anger of certain planets, and some to propitiate other gods. . . I could not order it; it seemed to me most gratuitous to engage in such an open violation of the laws of God." On certain occasions brahmins were fed in thousands. At the great festivals the peasantry were compelled to attend and drag the great idol-cars, and it was

perfectly common to have them beaten by the Government police in order to accomplish that object. In the presence of the whole population the collectors managed, superintended, and controlled the expenditure of eight thousand three hundred temples.

Of late years they were compelled to do so. For some time the system was carried out under simple instructions from head-quarters, whether in Calcutta or Madras. But that which at first was mere custom was passed into law, and a regulation was enacted in both Presidencies, commanding the Boards of Revenue and their officers to watch over the interests of these native endowments, and see that they were duly applied to the "pious and beneficial" purposes for which they had been given.

The following is the regulation; it was enacted in Calcutta in 1810, and in Madras in 1817:—

"BENGAL REGULATION. (XIX of 1810.)

"Whereas considerable endowments have been granted, inland, by the preceding governments of this country, and by the individuals, for the support of Mosques, Hindu temples, and Colleges, and for other pious and beneficial purposes; and whereas there are grounds to suppose that the produce of such lands is in many instances appropriated contrary to the intention of the donors; and whereas it is an important duty of every government to provide that all such endowments be applied according to the real intent and will of the grantor The general superintendence of all lands granted for the support of Mosques, Hindu temples, and Colleges, and for other pious and beneficial purposes, is hereby vested in the Board of Revenue and Board of Commissioners, &c. It shall be the duty of the Board of Revenue and Board of Commissioners to take care that all endowments made for the maintenance of establishments of the above description be duly appropriated to the purpose for which they were destined by the Government or individual by whom such endowments were granted."

Nothing could render the connection with false religion more complete than this regulation. If endowments for religious purposes, and for pious and beneficial ends, were to become the special objects of official care, then it was simply a logical consequence that the churches, schools, and funds devoted to Christianity should by Englishmen be regarded with special interest. But they were never for a moment thought of. And all this professed regard for the interests of morality and benevolence was directed to the patronage of Hindu and Mussulman endowments, and even to a small proportion of them. The fear of man brought a snare, and the desire to conciliate the myriads of our native fellow-subjects, who were in those days greatly irritated by the repeated successes of our arms, led those unthinking and unprincipled rulers of India to stand up for the defence of those systems which had for

centuries been their bane. It is no part of the duty of a government directly to see that its subjects perform to the fullest degree their moral and religious duties. It is impossible for them to see that every endowment is completely devoted to the purpose for which it was originally established. The people are themselves the best guardians of social and public virtue, and none will watch over such things so keenly as those whose interests are involved in maintaining them. It is right, therefore that the Government by wise laws and good courts should provide facilities for remedying wrong, and see that where individuals or a community have reasonable grounds of complaint, such complaints should be heard, and evil-doers be punished. To follow such a course would have been both politic and just: they were not called upon either to patronise or to proscribe; but they were bound to uphold existing rights by the agency of upright and well-conducted courts to which all classes of their subjects might fearlessly appeal.

The evils of the course they did adopt were of no common magnitude; and they seem to have been greatest where the interest taken in the native religions was most deep. With the single exception of Jagannauth, no part of India suffered from that evil course so much as the Carnatic. Throughout its many districts idolatry, which had been falling to decay, received a new life, and its ceremonies became far more attractive than they had been for a long series of years. Regularity, punctuality in payment, and economy governed the expenditure of the funds. The buildings were kept in repair, the banks were clean, and crowds flocked to the festivals. The priests vaunted their position and spoke with authority, proclaiming the honours paid to their shrines. The number of pilgrims increased. The name of our country and the credit of our professed religion were greatly disgraced. Everywhere missionaries had these facts flung in their teeth when they argued that idolatry was error. Whether they preached in the "Great Road" at Pooce in sight of the ear of Jagannauth, or gathered a congregation upon the Jumna ghauts at Agra; whether they argued with the Brahmins of Seringham, or the Pundits of Poonah, the same inquiry was hurled at them as final. If Jagannauth is false, if Hinduism is an error, why does the Company give it money? In taking this active interest in the prosperity of idolatry, and fixing it as a duty on their officers by law, the Indian Government were guilty of spiritual treason against the true God, and of direct insult to Him who has said, "I will not give my glory to another, nor my praise to graven images." The scandal in the eyes of the heathen was great; the disgrace to their own name was very deep, and is not yet wholly wiped away.

It was natural and right that a patronage of idolatry so insulting to God, so injurious to their subjects, should, when plainly made known, attract the attention and arouse the indignation of religious men. In the height of the evil there returned to England a

missionary who took a large share in the important task of exposing its mischief and preparing the way for its cure. Mr. Peggs had spent only three years in Orissa, when he was compelled by broken health to give up the cherished purpose of his life and settle in his native land. But God led him by a way that he knew not. He had seen the festivals at Pooree; had walked among the vast crowds of pilgrims; had seen them pay their pilgrim-tax; had seen them crushed beneath the wheels of the great car; had heard them taunt himself and his brother missionary with the Government support of the idol; and had received from his brief residence in that Hindu province an impression of the intense evil of that patronage which no absence dimmed and no amount of labour wore away. Fluent as a writer, and utterly careless either of neatness in publication or of finish in his style, he compiled a series of pamphlets on Hinduism in Orissa, in which the Government payments to Jagannath and other shrines occupied a conspicuous place. His pamphlets were badly written; his facts were loosely put together; they wanted pith and point, and were not always to be relied upon; but they were sound in the main; the chief facts were not to be denied. He circulated these pamphlets far and wide; he sent copies once and again to all sorts of persons connected with India, and never wearied of pressing upon them the questions he deemed so important to the welfare of that country. Writing in after years to a missionary in Calcutta, and commenting on the title some one had given him of "Interminable Peggs," he added, "Ah! my dear brother, the end will soon come." He died shortly after, but the end has come at length, not merely to his own life and his own exertions, but to the great evil against which he fought; and if the connection between the Indian Government and the temples at Pooree has finally been severed, perhaps to no single man is that result to be attributed more truly than to him who first set himself to the task of exposing and remonstrating against it. He found one listener of weight in Mr. Poynder, a member of the Court of Proprietors, and furnished by him with facts, Mr. Poynder never failed for several years to propose in the annual meetings of the Court a resolution condemning the pilgrim-tax at Pooree. The question made way but slowly; religious men in England had then attained but little influence in public matters. But the tide was turning. Reform had come; liberal opinions had won the day; the missionary spirit was growing strong; and at length, moved by various religious bodies, Lord Glenelg, the Secretary to the Board of Control, determined to bring the evil to an end. It was in 1833 that he sent out the famous despatch which marks a new era in this question. The following are a few of its most important clauses. The general principle by which the Indian Government is to be guided, and according to which all active interference is to cease, is clearly stated in the following words:—

"All religious rites and offices, which are in this

sense harmless, that they are not flagrantly opposed to the rules of common humanity or decency, ought to be tolerated, however false the creed by which they are sanctioned. . . . Beyond this civil protection, however, we do not see that the maxims of toleration enjoin us to proceed. It is not necessary that we shall take part in the celebration of an idolatrous ceremony, or that we should assist in the preparation for it, or that we should afford to it such systematic support as shall accredit it in the eyes of the people, and prevent it from expiring through the effect of neglect or accident. Arrangements which implicate the Government in a greater or less degree in the immediate ministrations of the local superstitions of the natives might well be objected to in point of principle, even without any reference to their actual or probable consequences. But that they also tend to consequences of an injurious kind is evident; inasmuch as they exhibit the British power in such intimate connection with the unhappy and debasing superstitious in question, as almost necessarily to inspire the people with a belief either that we admit the divine origin of those superstitions, or at least that we ascribe to them some peculiar and venerable authority."

The position which the Government was to take for the future, and the principles on which it was to act, are thus laid down:—

"62. Finally, it may be convenient to recapitulate, in a brief series, the conclusions resulting from the preceding discussion. These are the following:

"1. THAT the interference of British functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of their priests and attendants; in the management of their ceremonies, rites, and festivals; and generally in the conduct of their interior economy, shall cease.

"2. THAT the pilgrim-tax shall be everywhere abolished.

"3. THAT fines and offerings shall no longer be considered as sources of revenue by the British Government: and they shall, consequently, no longer be collected or received by the servants of the East India Company.

"4. THAT no servant of the East India Company shall hereafter be engaged in the collection, or custody, or management of monies, in the nature of fines or offerings, under whatsoever name they may be known, or in whatever manner obtained, or whether furnished in cash or in kind.

"5. THAT no servant of the East India Company shall hereafter derive any emolument resulting from the above-mentioned or any similar sources.

"6. THAT in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves."

The Court of Directors proved too strong for Lord Glenelg, and though with one hand they signed his despatch, with the other they quietly sent out private instructions to make no change. All the

worst features of the system therefore remained, growing more offensive and more degrading every hour. The flags were hoisted, salutes continued, pilgrims paid for their passes, and the civilians superintended the details of management as if not a word had been said. But the distant thunder began to make itself heard; the free press in India; closer intercourse with England, added every year to the information already published; and the degradation of the English name became more patent to every thoughtful mind. In 1836, large numbers of able men both in Bombay and Madras presented petitions to the local governments, bringing the facts to their notice, and asking that the system might be brought to an end. The Bombay petition thus enumerates the chief grievances complained of:—

“The countenance and support extended to idolatry, and the violation of the principles of toleration to which we refer, consist principally in the following particulars:—

“1. In the employment of Brahmins and others for the purpose of making heathen invocations for rain and fair weather.

“2. In the inscription of SHREE on public documents, and the dedication of the Government records to Gunesa and other false gods.

“3. In the entertainment in the Courts of Justice of questions of a purely idolatrous nature, when no civil right depends on them.

“4. In the degradation of certain castes, by excluding them from particular offices and benefits not connected with religion.

“5. In the servants of Government, civil and military, attending in their official capacity, at Hindu and Mohammedan festivals, with a view to participate in their rites and ceremonies; or in the joining of troops and the use of regimental bands in the procession of heathen and Mohammedan festivals.

“6. In the firing of salutes by the troops, or by the vessels of the India navy, in intimation or honour of heathen festivals and the like.

“We would further suggest that the following particulars ought also to be included in the inquiry, as it may often be found that, where justice or charity was intended, an unnecessary and criminal support of native superstition has been, or is liable to be, afforded.

“a. The support given to Hindu temples, mosques, and tombs, either by granting endowments, pensions, and immunities, or by the collection and distribution by the officers of Government of the revenues already appropriated to them.

“b. The granting allowances and gifts to Brahmins and other persons, because of their connection with the heathen or Mohammedan priesthood.

“c. The present mode of administering oaths in the native courts of justice; and whether it be such as it is proper for a Christian Government to allow and sanction.

“d. The endowment and support of colleges and schools for inculcating heathen and Mohammedan ceremonies and practices.”

(To be continued.)

MEDICAL MISSIONS.

It would be difficult to find a more satisfactory illustration of the great advantages which the medical element communicates to a mission than what is afforded at Neyoor in South Travancore, under the auspices of the London Missionary Society. After reading (which we have done with much pleasure) the annual report of the Dispensary in connection with that mission, the question is at once suggested: what would become of the whole undertaking as an aggressive enterprise, were the medical mission department of it withdrawn? Certainly, so far as man can venture to form an opinion, for we know the power and sovereignty of divine grace, the probabilities of success would be sadly interfered with. The Dispensary is superintended by the Rev. John Lowe, a Licentiate of the Royal College of Surgeons, Edinburgh, and a much esteemed pupil of the Cowgate Training Institution. He is assisted by a native, who has made very creditable progress in medicine and surgery, and takes an interest both in the bodily and spiritual welfare of the patients. There is also an evangelist attached to the Dispensary, who having finished his theological studies in the Institution at Nagereorl,

was set apart to the work, and receives his pecuniary support from a friend at home—a form of Christian beneficence, we would remark in passing, which has peculiar advantages to recommend it; for it not only relieves the treasury of the Society, but creates a more special interest at home, and makes the individual feel that he is an object of friendly and prayerful consideration.

Mr. Lowe, although a licensed preacher of the gospel, and very earnest in seeking the spiritual good of his fellowmen, is an enthusiast in his profession as a surgeon, and makes it the primary object of his attention. During last year the patients recorded in the register were 4744, and on an average, each of these returned twice. Upwards of 200 were admitted as in-door patients, and resided either in the dispensary or in houses provided for them in the village, for periods varying from one to six weeks. About 150 patients were visited at their own homes. It is right to mention, in estimating the opportunities for evangelistic labour afforded among those who come to the Dispensary, that in-door patients are invariably waited upon by two or three members of their family, who remain

with them to attend to their comforts, and even out-door patients are generally accompanied by one or more friends in their visits to the institution. Now, when it is borne in mind that men and women of all castes and creeds, from the Brahmin to the degraded Pariah, professing Christians, Roman Catholics, heathens, and Mohammedans not only listen, as a rule of the Institution, whose avowed object is thoroughly known, to the reading of God's Word and the preaching of the Gospel, but, by personal conversation, have "the glorious Gospel of the blessed God" faithfully and affectionately pressed upon their attention, we may rest assured that the seed of a future harvest is being widely scattered. Moreover, thousands of tracts have been distributed among the patients and their friends; and even some of the larger publications of the Tract Society have been gladly purchased. Another mode of access to these people may be mentioned as worthy of imitation. As is usual in dispensaries elsewhere, every new patient receives a card of admission which must be shown at subsequent visits. Upon this card, in addition to the ordinary particulars, are printed eight well chosen passages of Scripture, and a short prayer suitable for persons in their circumstances.

Mr. Lowe gives a summary of cases treated during the year, and we think that it may convey to our readers some idea of his extensive field of labour to enumerate those in which surgical treatment was required:—

Abscess	137
Amputations	5
Carbuncle	13
Catheterism	25
Diseases of teeth and gums	86
Dislocations of elbow, wrist, and hip	13
Fracture of limbs:—Simple	17
" " Compound	9
" of ribs	6
" of skull	3
Operations for cataract	11
Operations for necrosis	13
" removal of tumours	12
" hemorrhoids and fistula	9
" on ear	32
Treatment of wounds occasioned by falls from palmyra trees, assaults, &c.	76
Treatment of bites of snakes and animals.	26
Ulcers	352

In addition to the ordinary duties connected with the Dispensary, something has been done towards supplying occasional medical advice in one or two neighbouring towns; and it is contemplated to

open branch institutions in these places, which shall be conducted under Mr. Lowe's superintendence, by Christian natives educated and trained by himself. He calculates that seven pounds per annum would suffice for the maintenance of such an assistant in the mission. Surely the pecuniary means will not be lacking for a scheme calculated to do so much good at so small a cost.

Another appendage to the mission is the employment of a vaccinator, whose duty it is to visit from village to village, and carry the benefit of Jenner's immortal discovery to hundreds of the lower castes who might otherwise become a prey to small-pox with all its catalogue of evils. The individual so employed had been at work only five weeks, and during that time had vaccinated 344 persons. He carries with him a plentiful supply of tracts for distribution, and while engaged in his errand of mercy has very favourable opportunities for sowing among the families the precious seed of the Word.

Altogether, we are persuaded that a great preparatory work is now going on in connection with the medical mission at Neyoor in the employment of agencies better fitted than any others to reach the hearts of men; and we wait in perfect confidence for a glorious harvest sooner or later, when it shall please God to open the windows of heaven and pour down an abundant shower of grace.

Mr. Lowe concludes the medical portion of his report in the following terms:—"I cannot close this portion of my report without referring to the great loss which the cause of medical missions has sustained during the last year in the removal by death of Dr. Coldstream, the late esteemed and devoted secretary of the Edinburgh Medical Missionary Society. Among those who have taken an interest in medical missions no name is deserving of so much prominence as that of Dr. Coldstream. It was mainly through his instrumentality that I was led to devote my life to the cause of Christ as a medical missionary, and I and fellow-students now labouring in that capacity in various parts of the world can never forget the fatherly interest he took in our welfare and success while prosecuting our studies at Edinburgh; and after entering upon active service, his constant desire to promote by every means in his power the efficiency and prosperity of our respective missions. With sincere affection we cherish the memory of our beloved friend and counsellor, and, with the friends of missions everywhere, we mourn the loss of an earnest, faithful, devoted fellow-labourer in the great cause of the world's evangelisation."

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

AN important letter appears from the Archbishop of Canterbury, in reply to an address from the clergy of a rural deanery, urging their conviction that such a tribunal as the Judicial Committee "does not possess the requisite qualifications for dealing with questions of doctrine," and pressing upon his Grace to "take steps for recovering for the body spiritual the lawful exercise of such powers as we believe to be therein vested by the Divine Founder of the Church, and recognised by the laws of this realm." His Grace says in reply :—

"I accept with grateful feelings the expressions of personal respect and confidence with which you address me; and I humbly trust I may have grace and strength to discharge with fidelity the important duties which devolve upon me in the position which I hold by the Providence of God. I agree with you in thinking that the Judicial Committee of the Privy Council does not possess the requisite qualifications for dealing with questions of doctrine; and I trust that means will before long be found for placing this tribunal on a more satisfactory footing, and no endeavours shall be wanting on my part to effect this object."

The Bishop of Carlisle (Dr. Waldegrave), in the course of his triennial gives a vigorous picture of the present state of affairs in the Church, the difficulties as to the ejection of Dr. Colenso, and the character and bias of the recent decision in the Privy Council :—

"When last he addressed the clergy from that place he had bewailed the treacheries of men who ranked among the presbyters of the Church, and yet had not shrunk from such free handling of the truth in that notorious volume, 'Essays and Reviews,' that they had left—if their condemnations were sound—few of the distinctive features of Christianity. Their work was one of insinuation rather than direct gainsaying; and in that it differed from a volume since issued, bearing the authority of a Bishop on its title-page. In his 'Critical Examination of the Pentateuch,' Dr. Colenso had done his utmost to brand those books

of the Old Testament with the stigma of being pious frauds. Nor was it the Old Testament alone which should thus suffer at his hands; the New Testament must inevitably share the disgrace of the elder volume, for throughout its pages our Lord and the Apostles not only referred to the events chronicled by Moses, but recognised him as the true author of the books which bear his name. If Bishop Colenso were right, the only volume which, upon investigation of its external evidences, and, as they had fondly thought, of its internal character, had seemed to be a revelation from God, was convicted of forgery and falsehood; and they were left without a chart, without a compass, and without a pilot to battle with the waves of this troublous world, not only ignorant of the course to be followed in order to reach the land of everlasting life, but in doubt as to the existence of any such land at all. The object and end of the assaults which had been made upon the doctrines of the Church had been in every case the same—a separation between the sinner and the Saviour, and the subsequent ruin of the soul; and so it was in the present case. Bishop Colenso might disclaim the malignant bitterness of some of the assailants in former times; he might shun the coarse profanity of Bölingbroke and Paine; but his object was to deprive them of Moses and the prophets, and of Him of whom Moses and the prophets wrote."

But the question would be asked—Why did not the Church of England rid itself of such an incubus?

"Bishop Colenso was an African prelate; and, perplexing as is the state of ecclesiastical discipline at the present time, when applied to the Colonial Church it was still more so. The general difficulties were enhanced when they came to deal with a South African province. This might be experienced if Bishop Colenso should challenge the decision of the tribunal of Capetown by which his deposition from his high office had been decreed. After the failure of the prosecutions against the writers of 'Essays and Reviews,' special caution was necessary on the part of the friends of truth before they embarked on further legal proceedings of a similar character. He would not inquire as to the fitness,

from their previous acquaintance with such matters, of civil judges to try the cases, or into the propriety of forbidding the two Primates to propound their reasons for dissenting from the decision that the Church of England does not so hold the doctrines of plenary inspiration and never-ending punishment as to render it impossible for men who call these fundamental verities in question rightly to remain within her faith. How any of the distinguished persons concerned could have come to this conclusion it was difficult to understand. True it was that the formularies of the Church were drawn up and incorporated in an age when speculations like these were comparatively unknown. Our reformers had to deal with superstition, not with infidelity. No one in these days doubted either the plenary inspiration of the whole sacred volume, or the never-ending duration of punishment; therefore, a special or categorical denunciation would be sought for in vain upon these points: but so clearly were these implied, that a very strong bias must have influenced the minds of those who concurred that there were grounds for the reversal of the sentence of the lower court." His lordship, in conclusion, urged his clergy to take their stand upon Scriptural truth, and let neither the taunts of the press nor the solicitations of ambition induce them to become mere reasoners.

An "Oxfordshire Rector," describing a Conference of Clergy held under the presidency of his Bishop, says that the Bishop propounded his theory of inspiration as follows:—"That the writers of the Old and New Testament might be either conscious or unconscious of the meaning, scope, and object of the message which they delivered; that if the first, as would of course be true in the case of Jesus, they *could* make no possible mistake, that all which they said would be absolutely true, that it would be without reservation the mind of the Spirit of God; that, if the latter, they might err, from the want of the power of comprehension incident to humanity. He explained, with his accustomed power and facility of diction, the opinion which he had formed upon the subject, and illustrated his meaning at length by adducing the simile of the servant sent by his master to convey a message to a friend, of the nature of which the two corresponding parties wished the servant to be ignorant."

The *Record*, in stating that there is abundant evidence of a conspiracy within the Church of England "to separate the Church from the State, and then to unite with the Church of Rome," gives some curious extracts from the *Church Review*, the representative of the Church Union. One of these is to the effect that the Church is not yet fitted to be separated from the State. "When the Protestant incubus is removed, or the Protestant element largely absorbed, she may be able, if necessary, to go alone, and may even flourish without her wealth." Another article quotes with approval a saying of Dr. Döllinger, that "the only ultimate refuge for

the Christian religion in Germany is to be found in the Catholic system." This is in reference to the confusion created by Dr. Schenkel's pamphlet. Another has the following expression in an article on Turkey:—"The ground will be wholly pre-occupied by zealous missionaries from our sister-church (Rome), and at some future time the emissaries of Protestantism standing aghast at the spread of a Christianity too Catholic for their heretical sympathies;" and such language from the bosom of the Church affords surely a strange phenomenon.

The Wesleyan Conference met for business, as usual, at the end of July and beginning of August. This year the meeting has taken place at Bradford. The Rev. N. L. Thornton was elected to the presidency by an immense majority, and the Rev. Mr. Farrar to the secretaryship. In the course of the President's opening address he made the following reference to the theology of Methodism:—

"I congratulate you on your grand old theology. Predestinarianism is not the theology for the nineteenth century—is not the theology for Sweden, or for Italy, or for the world at large. Calvinism is precious because of certain great vital truths which it has maintained; but in regard to the peculiarities of Calvinism, I venture to declare my own earnest conviction that these peculiarities are gone, and gone for ever. Christ died for all men. Christ is ready to save all men. The Holy Spirit moves on all men. No individual can tell me that the Holy Spirit never visited him. I abhor those refinements which assign to the Holy Spirit the office of limiting the grace of Christ. Our friends of that school have said, Christ died for all, but the Holy Spirit does not visit all. I believe that the Holy Spirit is as loving as the Saviour and as the adorable Father. We hold that the Father, and the Son, and the Holy Spirit are one in counsel for the work of the world's salvation; for there is not a man in the world whom Christ is not able to save, and willing to save."

Fifty-nine candidates were ordained to the ministry. A slightly modified form of the office for the ordaining of priests in the Church of England is used, and each of the candidates were called upon to respond to the questions proposed. Then, kneeling, group after group, at the Communion rails, they were ordained to the office of the Christian ministry by the imposition of hands, all the members of Conference standing up and responding to the prayer offered by the President over each candidate.

The President gave an account of a recent visit to the United States and Canada. He attended the General Conference in Philadelphia. A high eulogium was pronounced on the Bishops of the Methodist Episcopal Church, whose labours were illustrated by the fact that in four years the youngest Bishop had only spent fourteen weeks in his own home. The report of the Bishops, in which they were all agreed, was remarkable as declaring

that the time had come to draw the anti-slavery line, and exclude from the Church all who would not liberate their slaves. Five coloured ministers were introduced as a deputation from the African Methodist Churches, the darkest of whom was described as being "as eloquent as Mr. Punshon." In Washington, he was introduced to President Lincoln, to whom he addressed a few words, guarded, Christian, and unpolitical. "Sir," he said, "there are many thoughtful and praying men in England who are praying daily for the cessation of hostilities, for the bursting of the fetters of the slave, and who hope and believe these two results will, in the providence of God, occur together." For more than twenty-five miles he was within the roar of artillery, and saw hundreds on hundreds of wounded. In the Canadian Conference at Toronto 340 ministers had attended.

The United Methodist Free Churches, originally formed by secession from the Wesleyan body, and now numbering nearly 70,000 members, in conformity with the usages of Methodism, holds an Annual Assembly, not so much for legislative purposes, as for inquiry into the general state of the Churches, and affording opportunities for mutual advice and encouragement. The Assembly is not exclusively ministerial in its composition, but consists of ministers and laymen delegated by the several Churches or circuits, the number of each element being generally nearly equal. The galleries of the chapel in which the Assembly meets are open to all members of the Churches and to representatives of the press.

At one of the meetings of the Assembly the chief topic of discussion was the proposed amalgamation of the United Methodist Free Churches with the Methodist New Connexion. An increase of 700% in the ordinary missionary receipts was reported. The tabular statistics showed a steady advance in every department.

August, 1864.

Scotland.

THE Committee on the Union of the Presbyterian Churches is now enlarged by the delegation of representatives from the Reformed Presbyterian Synod and English Presbyterian Synod, both of which bodies agreed at their last meeting to take part in the conference which has been going on for the past twelvemonth between the Free and United Presbyterian Churches. All the Presbyterian Churches in Scotland are now represented in the Joint Committee, with the exception of the Original Secession Church, who wished the Committee to pledge themselves to recognise the continued obligation of the Solemn League and Covenant, as a preliminary step to conference. The first meeting of the enlarged Committee was held in Edinburgh at the end of last month, and the official report of the proceedings describes the results as gratifying.

The Committee had taken up the discussion of their differences at the point at which the original Committee had left off. The sixth, seventh, and eighth chapters of the Westminster Confession of Faith were taken as the basis of the conference, and after a full interchange of opinion, the Joint Committee were found to be entirely of one mind in regard to the subjects treated of in these chapters of the Confession, viz., The Fall of Man; Sin and its Punishment; God's Covenant with Man; and Christ the Mediator, the two last embracing the work of Atonement, the free offer of salvation to sinners through Christ, and the application of the work of redemption to the souls of men by the agency of the Holy Spirit. The Committee adjourned till November, after appointing a sub-committee to prepare an extended minute of the unity of sentiment arrived at, for report to the several Churches.

In the July number of CHRISTIAN WORK we gave the resolution of the Established Church Assembly on the subject of Innovations in Public Worship. It will be remembered that the Assembly declined to adopt the motion of their Procurator, instructing the Presbytery of Edinburgh to deal with the Rev. Dr. Lee on the subject of his read prayers, instrumental music, and novel postures during praise and prayer. A co-presbyter of Dr. Lee, the Rev. R. Macpherson, has, however, endeavoured to persuade the Presbytery at its last meeting to call the reverend doctor to account, founding his motion on the instructions given to Presbyteries by the Assembly of 1858, to endeavour the restoration of uniformity in worship within their bounds. The motion was opposed on the obvious ground that the latest deliverance of the Assembly must be accepted as the mature mind of the Church on the subject. On a division, Mr. Macpherson's motion was rejected by a majority of twenty to six. It was stated in course of the discussion that these "innovations" were spreading more and more among the congregations of the Established Church.

The Rev. Dr. Duff has finally returned to his native country, after more than thirty years' service as a missionary in India. It will be recollected that about a year ago his health received a severe shock, and it became apparent that he would not again, if ever, be able to undertake the arduous labours of a missionary under the burning sun of India. Just at this juncture the Rev. Dr. Tweedie, convener of the Free Church's Foreign Mission Committee, died, and the Free Assembly immediately recalled Dr. Duff to occupy the vacant office. Dr. Duff arrived in Edinburgh on the 28th of last month, and made his first public appearance before the Commission of the Free Church General Assembly on the 10th instant, when the Venerable Moderator gave him a cordial welcome in the name of the Church. Dr. Duff looked well; his sojourn at the

Cape was of essential benefit to his health, and the address he delivered at the meeting of Commission showed that he had lost nothing of his wouted enthusiasm in the cause of missions. He stated that it had long been his desire and hope that he might leave his bones on the shores of India, but his own severe illness, and other significant events in Providence, had satisfied him that it was his duty to accept an appointment at home which would enable him still to dedicate what remained of his life to the cause which had so early and so long received the devotement of his whole talents and energies. Dr. Duff refrained from speaking of any plans he might have formed for the discharge of the trust committed to him, but mentioned that one point on which he had fully made up his mind was, that ministers must be kept more regularly and more fully informed on the progress of Foreign Missions, in order that they might communicate information to their people, and thus excite and keep alive an interest in the subject. It was only in this way that he could hope for the greatly increased contributions which the very success of missions rendered more and more necessary.

The Rev. Dr. Buchanan, of Glasgow, author of "The Ten Years' Conflict," has been presented with the sum of 4000*l.*, as an acknowledgement of the eminent services he has rendered to the Free Church of Scotland, especially as Convener of the Sustentation Fund Committee.

The Missionary Society of the United Presbyterian Divinity Students has raised upwards of 400*l.* during the year for the missions of the Irish Presbyterian Church.

EDINBURGH, August, 1864.

Ireland.

THIS month has unfortunately witnessed the resurrection of that old political agitation which unsettled and dishonoured Ireland twenty years ago. It has re-appeared under the auspices of the Ultramontane clergy, and with an apparent violence that has taken most people by surprise. A national statue to O'Connell had been inaugurated in Dublin by a pompous procession to lay the foundation-stone of a monument for which there is yet no design. Romish prelates and propagandist societies took the lead; repealers of the old and new schools walked together; banners and all other devices of party-emblem were flaunting in defiance of the Processions Act, and the town was in the hands of an organised and happily quiet mob for an entire day.

It was scarcely to be expected that, in the North, where even a lady who may chance to pluck an orange lily is thrown into arrest, the open breach of law in the South would pass without comment. A mock-procession was organised in Belfast; rioting was commenced and continued for several days,

and North and South, the old party-strife, has been fiercely roused. Repeal meetings were openly held; Orange lodges were organised, and unless the Government show less compliance with the Ultramontane spirit, and carry out a policy independent of the Ultramontane clergy, the advancement of the country will receive a serious check. Those who think well and kindly of the policy of the Church of Rome, might learn another and truer lesson from the policy of that Church in Ireland. Now a trial at a recent assize affords an illustration from another side. A Roman Catholic was married to a young ward of Chancery, without the knowledge of her own relations or of the court. She was first baptised into the Romish Communion, a few minutes after, a marriage ceremony was performed in a private room by a priest, and the illegal proceeding was connived at by some of the most respectable Roman Catholic clergy, and so skilfully that they could not be convicted.

The summer assizes have shown that the country is remarkably free from crime, the business everywhere having been unusually light. Only in Donegal it is still impossible to obtain a jury that will convict a prisoner of agrarian murder. At Limerick a trial for libel made considerable noise from the circumstances of the case, and the charge of the judge; and in the end will no doubt impress an excellent lesson. A clergyman at a missionary meeting was reputed in the newspapers to have introduced some very coarse, irrelevant, and unfounded ridicule of a respectable Roman Catholic lady, and her son a priest. The accuracy of the report was denied, but the judge maintained that the evidence for the words used was too strong to be refuted: and a conviction was obtained, nominally against the publishers of the paper, but really against the speaker. It may be hoped that this painful incident will serve to impress caution and charity on public speakers (nowhere more needed than here, where every slip is watched with triumph), and to rescue the platform from dull jokes and personalities, which ill become the holiness and earnestness of a missionary spirit.

A religious movement at Bray has been followed by a series of services in the town and neighbourhood, conducted by clergymen of the Church of Ireland. They lasted from the 30th July till the 7th August, and were under the personal superintendence of Archbishop Trench, who was himself one of the preachers, and among whom were also the Deans of Cork, Ferns, and Emly. Sixteen sermons were preached during the week at Bray, now the most frequented watering-place in Ireland; and in the neighbouring churches and schoolhouses seventeen more, besides frequent morning prayers and celebration of the Communion. In a paper widely circulated by the promoters of these services it was stated that "Since it is only in the measure in which God's Holy Spirit is vouchsafed that any blessing can be looked for on the work, it is earnestly requested that all who share in these

services, or who feel a lively interest in their success, will add the following prayer to their private devotion daily throughout the week.

"O God the Father, the Son, and the Holy Ghost, have mercy upon us, miserable sinners.

"For the Archbishop and Clergy.

"Most Merciful Father, who hast committed unto men the Ministry of Reconciliation, we beseech Thee to grant Thy heavenly blessing to those who now at this time are labouring among us for our soul's sake. Open Thou their lips, O Lord, that their words may promote Thy glory and our eternal welfare. Give them a tender love for the souls of Thy people; a constant zeal in Thy service; a humble and self-denying spirit; and increase and multiply upon them Thy manifold gifts of grace, for the sake of the Chief Shepherd, Jesus Christ our Lord and Saviour. Amen.

"For all those who shall join in the Special Services.

"O Almighty God, pour out Thy Spirit on all those who at this season shall strive to love and serve Thee better than heretofore. Dwell Thou, O Lord, evermore in their hearts; make them pure as Thou art pure; guide them into Thy truth; strengthen them with Thy might, that they may overcome every enemy of their salvation, and be more and more devoted to Thy service and conformed to Thy will: through Jesus Christ our Lord. Amen.

"For the Conversion of Sinners.

"Almighty and most merciful God, we beseech Thee to hear our prayers for all those who are perishing in sin: Deliver them not into the bitter pains of eternal death. Spare them, O Lord most holy; grant them a true repentance, and look upon them with the favour that Thou bearest unto Thy people, for Thy dear Son's sake Jesus Christ our Lord. Amen."

The Presbytery of Dublin, at its meeting in August, received back into communion with the Presbyterian Church the Rev. Mr. Stewart, who, twenty-six years before, had been removed from fellowship in the same Presbytery on his joining the Plymouth Brethren. During this long period he has ministered the Word in most of the cities of Europe, as well as at home; but having satisfied himself that his reasons for joining the Brethren, and the position they take up, are untenable, he is anxious to devote the remainder of his life to the ministry of that Church which first appointed him to preach the Gospel, and for which, even in separation, he retained an unbroken attachment.

A liberal effort has been made in Belfast to improve the homes of working men. A gentleman well known there, Mr. Dunville, proposes to place 10,000*l.* in trust for the purchase of land within the borough boundary, and to erect on it from sixty to one hundred houses of approved sanitary construction, to be let at fair average rent to the working classes. The income, calculated at 500*l.*, is divided into fifteen shares, of which one forms a

reserve fund, one is devoted to the Charitable Society, two to the General Hospital, six to form exhibitions for pupils as well of the middle as of the working classes, if educated in non-sectarian schools, one to instruction for working men in regard to health, and four to the promotion of the recreation of the working classes of Belfast.

August, 1864.

France.

THE Society of Freethinkers, discarding all manner of worship and ministerial aid, is not only in full action in Belgium, where it took its rise, it is in existence in the west of France, whither some of its Belgian members have planted an offshoot. Their statutes show that their intention is to be separate from every kind of clergy, and so to remain until proper reform is made; and to manifest this intention, they declare their wish to be interred at their death without religious rites. We have before us the invitation to the funeral of a boy of ten as follows: "SOCIETY OF FREE-THINKERS: *No more priests at baptisms, marriages, or death.* The committee has the painful duty of giving you notice of the death of —, at the age of —, having received no sacrament of any kind of creed. His parents, Freethinkers, regard it as a duty to bury him under the care of the Society of Freethinkers." Cynical as this may seem, it is but a reaction in presence of the Jesuit fanaticism rife in Belgium and in dark corners of France, and a manifestation of something less degrading than the cowardly cringing to a priesthood in appearance, while spurning it in fact. We only wonder that such reaction is not more widespread among us; certainly it is one symptom of the awakening from the deep moral apathy in which, as a nation, we have so long been lying. That an awakening is taking place is a fact, but it has a double aspect; some few awake to righteousness, some other few to religious inquiry, but the many to apostasy. Christianity has seen its day, and is now a thing of the past, and as to those who still defend it, "let the dead bury their dead!" War to the death is declared against dogmas, and, in those who still talk with a degree of reverence of Christianity, the name is applied to certain maxims which universal agreement declares useful to society; and yet they dream of what downright Christianity alone can bring about: "pure and clement religion, preaching charity, conciliating hearts by deeds of kindness, and maintaining concord and fraternity among men." Oh for men of a revived and living Christianity, men who, disentangled from the trammels of party or church, or habit of thought, who, according to a correspondent in your last number, could simply speak of Jesus "as dying men to dying men." But the spirit of evil is raising such a cloud of dust about Christians in France, that they are spending their time and talents in rubbing their eyes clear, instead of getting out and beyond the

beaten roads, to the souls who are dying for lack of food, though willing to receive it.

The clericals are helping on apostasy as usual by their blunders and unnatural deeds. The case of young Coën decoyed into a convent at Rome, and claimed in vain, not by his father alone, but by universal outcry, promises to be a second Mortara iniquity, persisted and gloried in by the Pope. On application of our ambassador, Antonelli has requested and obtained *thirty days* to inquire as to the possibility of the child's restoration. For our soldiers to protect a government glorying in such acts, excites much indignation.

They are rejoicing in the project of erecting a colossal statue of the Virgin Mary upon Mount Carmel, "smiling down upon the islands of the sea, and the sailors of all the nations of the universe about to cross and re-cross it. What a spectacle! What a symbol of hope!"

They confess to the increasingly reduced number of young candidates for the priesthood, and attribute it to the revolution in public opinion; the contempt into which the office has fallen in the eyes of the Church of Rome's adversaries; the poverty of the bishops (!), priests being principally chosen from the indigent, according to the prescriptions of the Council of Trent. They urge the foundation of clerical schools on the model of the one at Chartres, where boys are brought up under the auspices of the Virgin, "blessed mother of souls, queen of the clergy, gate of life!" Fifty children between the ages of eleven and fifteen are devoted to her, brought up in view of the priesthood, and drafted off to the seminary when sufficiently prepared. Among other things the bishop has confided to them the "guardianship of the miraculous statue of Notre Dame, together with the most precious and authentic relic of the veil of the Holy Virgin. The most charming innocence reigns in this blessed house. Truly it is the house of the blessed Virgin, and her little clerks are the true little brothers of Jesus, the true children of Mary!"

They are publishing books, multiplying miracles in honour of the Madonna; the political papers ring with laughter at miracles done one day, and the next undone by some clear-sighted wag. The periodical, "Mary's Rose-Tree," has gained competitors by its strange success; and, after "La Vierge," we have the "Cœur d'Honneur de Marie," full of fanaticism, superstition, and Mariolatry.

They are collecting money for the canonisation of the already beatified Marie Alacoque, the gross and fanatical founder of the Order of the Sacred Heart of Jesus in the seventeenth century.

They are exhibiting more and more openly the processions which by law, and in places where more than one creed is professed, should be kept within the precincts of the churches. This has given rise to scenes of fanaticism when Protestants or others were passing by, and declined to kneel.

At Tlemcen, in Algeria, a Protestant and seve-

ral Jews in the militia disobeyed the order to kneel when the wafer was held up. The law has exonerated them from punishment, inasmuch as their service was purely honorary and not called for by the public safety; on their demand they ought consequently to have been dispensed from it.

They are planting crosses and holding missions in various parts, and very strange and medieval are the accounts thereof given in their papers. One cross was actually planted high up in the Alps, near the village of Dormillouse, whose inhabitants, all Protestants and descendants of the Vaudois, were fairly scared by the sudden appearance of bishop, priests, and acolytes in their cold regions. The cross almost immediately disappeared.

Thus superstition and apostasy play into each other's hands.

That the clerical spirit is the spirit of Rome, there is no doubt, nor is this invalidated by the examples of true loftiness of thought and liberal feeling to be found in some members of that Church, M. de Montalembert and M. de Broglie, for instance. Protestant influence in their education or family circle has modified and elevated their ideas.

The most important ecclesiastical interest in the Reformed Church at the present moment, is the preparation for the elections. The members of the Presbyterian Council are to be elected by universal suffrage, and the two parties—the Rationalist and the orthodox—are energetically stirring up their friends and partisans. The present council has published the rules approved by the Consistory, and in accordance with the law of 1852, which secure the universality and privacy of inscription of the electors upon the parish registers previous to their vote.

The law decrees that every elector fulfilling the necessary conditions shall be inscribed on making application. The *regulation* of the council orders:—1st. That the elector shall make application in person, and by word of mouth, before the electoral commission; and 2nd. That this application shall be made individually and privately, in order that the elector shall be completely at his ease in replying to the obligatory questions as to capacity. This regulation has been so offensive to the Rationalists, that they have attacked it before the Minister of Worship—in a letter signed by pastors A. Coquerel senior, Martin Paschoud, and Montandon—as arbitrary, illegal, and dangerous.

The Presbyterian Council continues to receive letters which strengthen its hands from various Churches and lands, on its firmness in maintaining orthodoxy. A fraternal letter from the French Methodist Conference, and another from members of the Clergy of the Church of England and Ireland, signed by 191 weighty names, including dignitaries, may be especially noticed.

The first aim of the Rationalists, according to their organ, is "not for *Theistical* Christians to constitute a separate Church, but to remain in the

framework of the old Churches. They wish to see these latter widen their pale to receive the multitude of men who, *undecided (désabusés) as to supernaturalism*, do not find in isolation the satisfaction of their religious wants." It is this confusion of light with darkness that the orthodox are resisting with all their might as the most fatal blight to the Reformed Church. M. Pécant is on this point antagonistic to M. E. Coquerel, he would have the Theists found a separate Church.

How refreshing to turn from apostasy, superstition, Rationalism, and the weariness of spirit such subjects bring, to the work of the humble evangelical teacher who battles on in the single strength of his living Lord, casting aside Saul's armour, and going forth in the name of his risen Saviour. I might call your readers' attention to many bright and hopeful spots in which the same name manifests the same power as in the days of the apostles, turning men and women from darkness to light and from the power of Satan unto God; but at present prudence bids me forbear, except so far as to say reviving grace is manifested in Paris, and entreating prayer, earnest, hopeful, believing prayer, for all who are engaged in the blessed work.

Our French Missionary Society has rejoicing news to communicate, not only of the grace of God shed remarkably on some of its stations among the 200,000 (and not 20,000, as was printed erroneously in a former letter) Bassutos, but of the founding of a central mission at Sedhiou in Senegambia, belonging to France. The administration has made a grant of land, it is walled in, and the mission house built. The missionary is M. Jaques. It is quite a new field. The Tahitian Mission prospers, and M. Arbousset, one of our missionaries and chief pastor there, has lately visited, and since then received the written adhesion of the inhabitants of a number of islands adjacent, whose population amounts to 8000 souls. The wars between them drove a number to Tahiti for refuge in the reign of Pomaré I., who persuaded the refugees to remain in peace with him, rather than seek revenge, and refused to give them up when claimed by the victorious chief. He sent Protestant missionaries to the islands, who obtained their peaceable return and reception.

Lately a report having come to the French administration of Tahiti that the inhabitants of Tuamotu were Mormons, and the Roman Catholic priests there not contradicting the report, fifteen were sent for, and M. Arbousset was requested officially to examine the matter. After due examination, it was evident they were not Mormons; and some time since M. Arbousset received from them the following original document:—

"We make known to the Pastors Arbousset and Atger by the present writing, the things which we believe. Arbousset and Atger, we salute you in the true God. We rejoice to write you the present word. It is the infinite grace of God which has reconciled us with Him, according to what is said by Paul in Titus ii. 11, 12; Luke i. 78; 1 John iii. 1,

2; John xiii. 34, 35; 1 John iii. 22, 23. Arbousset! As thou didst tell us to write to thee, we write to declare that we do not belong to that name of Mormons. We are not Catholics either. We are disciples of Jesus Christ and members of the Church of God. We do but follow the truths which are in the Bible, and we protest against the things which are not in the Bible, according to what is said by John in the Apocalypse xxii. 18, 19; 5th book of Moses iv. 2, 3, 4. Thou hast found that we were Protestants, and we accept it, that is all. Arbousset, we salute thee! Here is another word. As for there being two wives for one man, as they say we have, we never have done this kind of thing, for we are not ignorant of the law of God according to what he said himself in the 2nd book of Moses, ch. xx. 1—17; Mark x. 6, 7, 8, 9; 1st book of Moses ii. 2—4; Rom. vii. 2, 3; 1 Cor. vii. 27, 29. Arbousset, servant of God, hail to thee from God! Here is the last word about which thou didst converse with us; it is on baptism, which divides us now. We follow the Gospel, which will unite us in this bond, according to what is said in the Scriptures, Matt. iii. 16; Acts xvi. 13; John iii. 22, 23; 1 Cor. x. 1, 2; Rom. vi. 3, 4. We ought to do these things, following what is of God alone, that is, of the Spirit (and not carnally), according to what is written in 2 Cor. iii. 3; Heb. x. 22; 1 Pet. iii. 4; Eph. iii. 16, 17. This is all our word. We consent to be called disciples of Jesus Christ, and Church of God, with the name of Protestants. This is all the word. Hail to thee by the true God. Amen. We consent to listen to thy words. All that thou shalt say to us we will follow. Thou hast told us to follow thee, we consent to obey thee in all that thou shalt teach us according to the truth of the Gospel, according to what Paul told the Corinthians: 'Follow me as I follow Christ.' We have confidence in thee, and we think of thee night and day. Thou hast the truth of the Gospel, and it is for us to seek what is just. We all consent. This is the whole word. Hail to thee by the true God! Signed . . ."

P.S. By some mistake in my report of the Israelite Alliance, M. Cremeux was made to say he had decreed the unity of God! His words were:—"One day it was given to me, yes, to me a son of Israel, to me a member of the Provisional Government, to perform this holy command; *I abolished slavery*" (in 1848).

August 16, 1864.

Belgium.

In 1842 the Belgian Evangelical Society, then under the able direction of the Rev. E. Panchaud, first sent a pastor to Charleroy, the well-known centre of an important mining and manufacturing district. The moment and the man were happily chosen; the ground had been prepared through abundant distributions of the Scriptures by the colporteurs of the British and Foreign Bible So-

ciety.* An interesting work was commenced with remarkable success by the Rev. L. Anet, who a year or two after being called to Brussels, was succeeded by the Rev. G. Poinsoot, who has for more than twenty years laboured with indefatigable zeal, and has met with a rich reward in the formation and consolidation of one of the most flourishing and living Churches in Belgium. M. Poinsoot is essentially a missionary pastor; he is not a distinguished preacher, like M. Flihol of Brussels, nor a profound scholar, like M. Durand of Liege. He is a man whose whole heart is in his work, who cannot be discouraged, and who spares no fatigue in fulfilling his arduous mission. There are but few of the many populous communes scattered around Charleroy where he has not preached, and where he cannot point to families whom he has been the means of awakening to a knowledge of the truth as it is in Jesus, and rescuing from the errors of Romanism, or the sleep of indifference and infidelity. And every such family has become, by the pleasing change in their lives, a witness to the truth of the Gospel, and the centre of a fresh work of evangelisation.

Besides his stated services at Charleroy and at two or three other places, M. Poinsoot has found much good result from missionary excursions, on which he is accompanied by some of his congregation. They stop at a village and begin an open-air service, the party themselves forming an audience, which afterwards attracts attention and is soon joined by the villagers, whose curiosity leads them to look on and listen; and it has often been found that the seed thus scattered in faith has fallen on good ground. In cases of death, the opportunity is taken to address the crowd who flock together to see a Protestant funeral, and the solemnity of the occasion lends an additional interest to the pastor's address, which may well strike the hearers in favourable contrast with the Latin prayers and chants in which the Romish service consists.

Some months ago M. Poinsoot was called to a village at some distance from Charleroy, to bury a young girl whose family had joined the church, and who had died in the peace which Jesus gives, the strength of the parting spirit and the comfort of them that mourn. It requires one to pause, and picture to one's self the sorrowing parents preparing to render the last sad duties to their child, in order to appreciate the heartless intolerance they had to submit to. The burgomaster, under the influence of the curé, refused to grant a permit for the burial in the Roman Catholic cemetery. The deceased, being a Protestant, must lie in the corner railed off for suicides and those to whom the Church refuses Christian rites, and there being no separate en-

trance, the coffin must be thrown over the wall, in order not to defile the consecrated ground. As the law makes no difference between Catholic and Protestant, such an indignity was not to be quietly borne. M. Poinsoot, in the name of the parents, protested, but to no purpose. He returned to Charleroy, and applied to the Procureur de Roi, who sent orders to the burgomaster, but with no better success. The bereaved family were left for five days in the greatest distress, although it is not usual to allow bodies to remain unburied more than three days. At last peremptory orders came, and the burgomaster had the body interred on his own responsibility, and under protest, in the *Coin des Reprouvés*; the only concession to the feelings of the family being, that a hole was made in the wall to admit of the coffin passing through.

Italy.

A LETTER from Milan states:—"You know that evangelisation makes great progress in our town. There are already above 800 converts in the Waldensian and Italian Churches. Although the Romish clergy are now too much in disfavour to preach intolerance, they practise it enough, and the poor artisans who receive the Gospel suffer much. Often when ill, they have only the choice of remaining in a narrow and confined place, at the risk of communicating their malady to others, or of suffering persecution in the hospitals. They are beseeched and implored to allow the priests to have access to them.

There is at Milan a bigoted Ultramontane society, somewhat resembling that of St. Paul, the members of which engage to visit the hospitals, and to carry, with the crucifix, certain sweet-meats called *viscotini*. Only a few weeks ago, a young man of the Waldensian Church was so pressed by them that he finished by taking the wafer. The next day, he was in despair. M. Turin, the Waldensian pastor, had him removed to a private house, where he died a few days afterwards.

It will thus be indispensable to open for the Protestants a small infirmary, as has been done at Genoa. For this purpose both Churches are waiting, and they appeal to general sympathy for aid.

Holland.

THE August number of the CHRISTIAN WORK contained a faithful and accurate report of the great Missionary Festival which was held in Holland on the 12th of July, so that I think it quite unnecessary to give your readers another description of that remarkable day.* This second proof of a large national

* I cannot make this passing allusion to the important work of the Bible Society, without recording the deep regret which is felt throughout all the Churches of Belgium, at the untimely death of their zealous, warm-hearted and respected agent in Brussels, who took an active part in all that relates to the spread of the Gospel of Jesus Christ in this country.

* The only addition I wish to make is to mention the names of those visitors who by kindly accepting our invitation and assisting at our meeting, augmented the happiness of the day. We were rejoiced by the presence

meeting succeeded beyond all expectation; it was not only most gratifying to the wishes of a great many Christians: we think it indeed a fulfilment of the wants of our Church. In the days in which we live, a gathering like this may be considered as a Church of the desert; the first realisation, perhaps, of what we hope and expect will gradually arise out of the troubles that agitate and devastate all the existing Churches. Whilst their foundations are sapped and undermined by incredulity invading the official churches, often by legal and ecclesiastical ways, out of the true and living Christians a new community begins to gather around the cross of the Saviour, and the foundation-stone of the Church of the future is laid.

Of this we become more and more convinced. What must save and preserve our national Christianity in these days of confusion, is the union of all those who, in the various churches, cling fast to the great supernatural truth of the holy Gospel. For this reason we look forward with eager interest to the decisions which will be taken in regard to the purpose of the committee for the *Evangelical Alliance*. Its intention is to convocate the next great assembly of the Alliance, which is to be held in 1866, in our country. We feel sure that such a reunion of the most eminent representatives of Christian faith and science from various parts, would prove of great efficiency to gather all believers around a common centre of evangelical truth, and would certainly be a great blessing to our church, of whose utterly confused and dilapidated state any true idea can hardly be given. It will be enough to call your attention to one instance, that is, alas! no exception. Some months ago the scandalous spectacle was seen, of one of the ministers of the Hague, Dr. Zaalberg, abusing his ecclesiastical position, and

preaching publicly from the pulpit, Sunday after Sunday, a series of sermons, arranged to contradict, systematically, all the articles of the Christian faith, in a manner most shocking to the great mass of the people, scoffing at all that is holy. And against such a scandal the Church has no means of maintaining its rights. That such an abnormal state of things cannot last much longer, nearly all avow; but still the way of curing the disease is not yet indicated. No doubt, however, the Lord himself will guide his flock through these dangers, and bring his erring Church anew from the by-ways of error to the paths of truth.

The orthodox in Holland regret as a heavy loss that Mr. Schwartz, missionary of the Free Church of Scotland among the Jews, has received a call from Amsterdam to London, which he will soon follow. He was editor of a weekly paper, *de Heraut* (the *Herald*), which was very much circulated, and enjoyed a great authority and popularity.

Germany.

At the annual meeting of the Gustavus Adolphus Society, held recently at Sleswig, it was stated that the last year's income had been 27,000*l.*, and that the number of poor congregations assisted had been 670. A number of interesting particulars were given, showing the great benefit which the society afforded to Protestants in poor localities.

In the same place there was held a Pastoral Conference, which was opened by a very heart-stirring address by Probst Versmann, in which he referred to the wonderful delivery of Sleswig from her oppressors. Professor Baumgarten, who had been formerly a minister in Sleswig, referred, amidst heartily expressed sympathy, to the persecution he had suffered in Mecklenburg; it was hoped that he would soon again find a settlement in his own province.

of Dr. Fabri, Director of the Mission House at Barmen, near Elberfeld; Rev. J. R. Welsh, from Liverpool; Rev. George Jamieson, from Old Aberdeen; Rev. James Edward Carlyle, late Free Church Missionary at Bombay; Rev. Edward B. Underhill, delegate from the Baptist Missionary Society; Rev. James Craig, from Hamburg; Rev. John Aldis and E. West, from London. Most of these spoke, and their remarks were translated into Dutch, and listened to with great interest and attention. The presence of these brethren from abroad, and their cordial speeches, were to us a new and eloquent evidence of the communion of saints, and we trust that though much must have been lost to them by not understanding our language, they will not have felt themselves strangers amongst us, and the day at Wolfhezen will have left in their minds an agreeable impression. Besides those named, M. Casalis, from Paris, and others, were prevented from coming to our meeting; while the kindest letters of agreement and brotherly affection were received from the London Missionary Society, and many others. Amongst the strangers who were present, one especially awoke a very lively interest. It was Matamoros, from Spain, accompanied by his esteemed friend, Mr. Capadose. As your readers will know, he is now staying at Lausanne, preparing to study theology. He came for a fortnight to Holland, the day before our festival. His health seems much recovered from former agitations, and he has learned already to speak French fluently enough, though with a marked Spanish accent. His simple and modest appearance won the hearts of all who met him.

PRUSSIA.—At the present moment the eyes of all those in Germany, who take a lively interest in the affairs of the Church, are directed to the doings of the National Evangelical Church of the Grand Duchy of Baden. Your readers are already doubtless well aware, that this Church, and especially the University of Heidelberg, is the head quarters of that irreligious Rationalistic movement which has been revived in Germany, as elsewhere, by the writings of Strauss and Renan, and has begun to give signs of a formidable activity. One of the principal leaders of this movement is the Heidelberg Professor, Dr. Schenkel—a man who formerly laboured with great zeal and talent for the cause of faith, but of late has fallen further and further from evangelical truth. He is the leader of the so-called Protestant Association, which was formed last year at Frankfort on the Main, and will this year hold its first meeting at Eisenach.

Dr. Schenkel published lately a life of Jesus, in which he entered unreservedly into the footsteps of Strauss and Renan. This work gave occasion to an agitation which has not yet reached its close. A good part of the clergy of the Grand Duchy of Baden protested publicly and solemnly against the conclusions of this work; and the protest was copied into all the most important papers in Germany. These ecclesiastics declare that they can no longer consider the author of such a pamphlet as worthy to occupy the position of a teacher in the Evangelical Church; and they therefore demand his deposition from a station which affords him so much influence. Until this takes place, they say that the theological students from the Baden Church ought no longer to be compelled to attend Dr. Schenkel's lectures. On the other hand, the Rationalistic movement produced lately a great meeting in the town of Durlach in Baden, in which a series of speakers, unfortunately comprising one Professor of Theology, maintained, that by the Protestant principles of free teaching and freedom of conscience, Dr. Schenkel was perfectly justified in writing and publishing a work of this description. In Baden the synods will now be soon assembled, and will no doubt take cognisance of this important matter. There can be no doubt that all the believing members will ratify the protest of the ecclesiastics, and openly declare that a man like Dr. Schenkel, having taught that Jesus is not the Son of God, that he has not risen from the dead, and that he is not living and reigning to all eternity, cannot possibly occupy the position of a teacher in the Evangelical Church; and that at least the students ought not to be compelled to attend his lectures.

There can be no doubt but that the German Evangelical Church Diet, which is to meet at Altenburg between the 13th and 16th of September, will devote its attention to these important concerns. You know that this diet aims at uniting the German Evangelical Churches on the basis of the Word of God and the Confessions of the Reformers. It will thus furnish a meeting point to the believing members of the various German national Churches, and a striking antithesis to the Protestant Association, which is to meet at the same time at Luther's Wartburg, near Eisenach. I am rejoiced to be able to tell you that the influence of the Diet, at the head of which stand some of the most distinguished of our theologians, is still great in Germany. The first subject of discussion in the meetings that are to take place will be the recent works on the Life of Jesus by Renan, Strauss, and Schenkel. I will in my next letter give you some brief particulars about these important proceedings. I should, moreover, be glad if I could have the good fortune to meet several of our British friends and brethren in Christ at Altenburg. The Committee of the Diet has warmly solicited all Christian friends abroad to gratify the Altenburg assembly with their attendance. Such persons will be sure to receive a friendly welcome. Those, however, who think of coming

over will do well to announce their names beforehand by writing to General-superintendent Braune, at Altenburg.

BERLIN, Aug. 15, 1864.

Turkey.

As most of your readers know, our Board has four distinct missions in Turkey, that to Syria, and those to Central, Western, and Eastern Turkey. The last, including the seven stations, Arabkir, Bitlis, Diarbekir, Erzurum, Kharpoot, Mardin, and Mosul, has held its annual meeting in Erzurum during the present month. The statistics of our mission are soon given. In this field there were, during 1863, 10 male and 12 female missionaries, aided by a force of 4 ordained pastors, 18 licensed preachers, 28 teachers, and 24 other helpers, a total of 74; or, including missionaries, 96, and occupying, besides the 7 stations, 41 out-stations. In the 14 churches are 403 members, of whom 70 were received during the year. In our two theological seminaries were 41 pupils, and 36 in the female seminary. 51 common schools had an aggregate of 1804 pupils, of whom 355 were adults.

In 41 regular preaching places the average Sabbath audience was 2201. The different congregations paid, during the year, for the support of their own institutions, 248*l*. The statistics of the present year will appear better. Kharpoot with its 14 out-stations, which last year reported 808 pupils of its common schools, has had this year 1018. Our city Sabbath audience, which last year averaged but 135, now averages about twice that number, and in place of 48*l*. paid last year for their own institutions, the city congregation will pay during the present year, including expense in church building, nearly or quite three times that sum, and that in a time of unusual distress from the decline of trade and the high price of food. Of this sum, 6*l*. is given by persons not Protestants, and some of whom have never entered our churches.

Such in brief is the work in figures, but to know its real greatness, one must see it on the ground; or rather, having seen the deplorable condition of the people years since, must see and realise the striking contrast now, must enter the hundreds of praying families, and the thousands in which the Word of God has scattered the deep spiritual darkness of former days, and made their inmates intellectually acquainted, at least, with the saving truths of the Gospel.

He must enter the scores of Protestant schools and places of worship where the one aim is to impress these truths upon the minds of pupils and hearers, not failing, too, to look in upon that former citadel of error and superstition, the Armenian Church, whose superstitions and follies are giving place to the simplicity and purity of the Gospel. The mere statistics of church members and of those who in various ways are brought directly under the influence of missionaries and native helpers, are

far from telling all that is doing to evangelise Turkey.

There is an indirect influence which is vastly greater than even this direct work, but which cannot be put down in figures. But while the work upon mission soil is thus encouraging, the home view is not so bright. From America comes the order, "Take in sail;" and from England, with decreasing remittances, the announcement, "We shall give your missions 800*l.* less this year than last." Will English Christians allow this so to be?

KHARPOOT, 1864.

China.

PEKIN.—The Rev. J. Edkies, of the London Society, speaks of four candidates for baptism in the capital of China:—"Three of the four candidates are Manchus, who have offices in the household of the Prince of Corea, a Manchu Prince, whose ancestor, at the time of the Tartar conquest, received that title for his services in subjugating the kingdom of Corea. One of these men in his leisure time had been in the habit of *divining* by means of counters and slips of bamboo. His implements of this art he has given up to me, as evidence of his sincere abandonment of heathen superstition. I have sent them, under the care of Dr. Lockhart, to the Missionary Museum at Bloufield Street.

"These three converts are the first fruits of our evangelistic efforts in the western part of this great city. We began with a small room in the courtyard of one of the imperial temples—dedicated to the representative emperors of the successive dynasties of China, and known as the *Ti wang miao*. Here a Tientsin helper was placed to preach daily, and hold evening meetings for prayer. The old Manchu, baptized in the autumn, exerted himself to gather an audience in this little retired room. The three men who have just been received were part of this audience from the first. After a few weeks we were able to obtain a better house in an adjoining street; this has been open for worship since the end of January, and the same inquirers have been diligent attendants at this new preaching-room since that time. The congregation in fine weather numbers about sixty, and many are becoming desirous of receiving baptism."

There are ten Protestant missionaries now residing and labouring in the capital of China.

India.

CALCUTTA.—The best proof of the moral influences at work both in and around the general system of English education is seen in their results. None can say that the educated men of the new school in Calcutta society are, as a class, godless

men. Some have turned liberty into licence, and secretly partake of forbidden joys in food and drink unknown to their fathers, looking for no higher benefits from the knowledge which modern days have given to them. But a very large class, though in some respects they may break through restraints which they feel burdensome, still preserve their self-respect, and the respect of all around them. This is the class which still maintains the Brahma Samaj, and whose worship is characterised by an order, regularity, and devotedness which Hinduism never knew. They are exceedingly interested in religious discussions, and in large numbers listen with attention to the Christian lectures delivered by missionaries. No one can see unmoved what once and again was seen during the past month, four hundred young men listening to such lectures, of whom many were not students of missionary schools, but were from the Government colleges and purely native schools. Look again at the Bethune Society, which was recently described in your pages by Dr. Duff. Hundreds of the educated young men of the modern school are members of this society; yet they chose Dr. Duff as their president; honoured him highly on his departure; have collected 1000*l.* for a testimonial; and have chosen another missionary as his successor.

In their various meetings, no remarks are more heartily received than those which remind them of their privileges, and stir them up to the holy duties which the present age requires at their hands.

A few weeks ago the Bishop of Calcutta gave them a lecture on the *Clouds* of Aristophanes, and the society of Athens about 400 B.C. His lecture was received with warm approval; and when he pointed out the parallel between their own position and that of the young men of Athens, and described in eloquent words the life, character, and teaching of Socrates, the applause was most hearty. Nor was it less earnest when they were reminded by others that in the present transition-period of Calcutta society, when new knowledge, new views, and contact with other nations have sapped the foundations of the old faith of their country, they who have enjoyed so many privileges of education are bound to set a good example, and substitute right and wise ways for the old paths which they have been compelled to forsake. Heartily did they greet the advice to follow in the footsteps of the Socrates who has just left them, to whom they are so deeply indebted, and whom they have been so willing to honour. The influences which produce such a state of society, and keep such men under control in their transition-days, cannot be termed godless.

You have received information from time to time respecting the progress and influence of our University. A recent report of its history has just been presented to the Indian Government, which embodies much information in a brief space. With-

out encumbering your pages, the following little table will show the marvellous advance which

the Institution has made during the last seven years :—

Results of Examinations—Calcutta University.

	Entrance.			First Examination in Arts.			B. A.			M.A.			B.L.		M.B.		M.D.	
	Candidates.	Passed.		Candidates.	Passed.		Candidates.	Passed.		Candidates.	Passed.		Candidates.	Passed.	Candidates.	Passed.	Candidates.	Passed.
		Government Institutions.	Private Institutions.		Government Institutions.	Private Institutions.		Government Institutions.	Private Institutions.		Government Institutions.	Private Institutions.						
1856-7	244	116	46	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1857-8	464	80	31	..	..	..	13	2	..	..	..	..	19	11	..	..	..	..
1858-9	706	261	79	..	..	..	20	8	2	..	..	..	20	3	..	..	..	..
1859-60	705	180	63	..	..	..	65	13	..	..	..	..	22	10	..	..	..	..
1860-1	808	286	131	..	..	..	39	13	2	1	..	..	17	14	20	14	..	..
1861-2	1058	335	142	163	88	9	34	21	3	3	..	..	13	13	17	7	1	1
1862-3	1114	330	147	220	78	21	35	23	2	7	6	..	15	9	19	14	2	2
1863-4	137	453	237	272	107	42	66	25	5	8	3	..	22	19	25	*	2	*

SPECIAL EFFORT OF THE BIBLE SOCIETY.

Aware of the great deficiency still existing in respect to Bible knowledge, and of the small addition made year by year to the number of Scriptures already put in circulation, the Calcutta Bible Society is just now making a special effort in a definite direction to increase that circulation. Some months ago Mr. Murdoch suggested that, in the North-West Provinces, where the schools of all kinds are known and registered in Government records, a New Testament should be given to every schoolmaster and teacher, and a Gospel to every boy that can read. That measure alone would put into circulation not less than fifteen thousand Testaments and about eighty thousand Gospels. The proposal was passed on by the British and Foreign Bible Society to all their Indian Auxiliaries to be applied in every part of India, with generous offers to bear all the expense and provide for the special agency necessary to carry it out. Singularly enough, the North India Society, for whose benefit the suggestion was first thrown out, will not have anything to do with it. The peasantry of the North-West Provinces, who are extremely ignorant and have been very little influenced by the enlightenment which is spreading in the cities and towns, have a singular propensity for looking on all systematic agencies as Government agencies, and the committee of the Society, with considerable reason, fear that any widespread effort to give Testaments to all schoolmasters, the teachers of their children, will be viewed by the people at large as a clever and cunning attempt of the Government to entrap that class into becoming Christians. They will endeavour therefore to accomplish the end in some other way. The

missionaries in the North-West Provinces, and in the western part of Behar, take the same view of the case.

In Bengal we have no such fear, and the quiet tone of the population, well accustomed to the visits of missionaries, will permit of the effort being carried out with great benefit to all concerned. The chief hindrance to its successful accomplishment is the fact that so large a number of the missionaries are devoted to pastoral work or reside in the city of Calcutta. The Baptist brethren, again, prefer to circulate their own version and carry out the same plan in their own way. The work, therefore, of the Calcutta Bible Society will not be nearly so great as the number of missionaries within the sphere of its operations would seem to indicate. Nevertheless, the work has been commenced.

In the first instance a circular was addressed to every missionary in Bengal and Behar, Orissa and Assam, describing the object and asking for co-operation. The committee thus stated their plan :—

“In view of the vast field presented to the efforts of Christian men in India, the efficiency of methods of circulating the Scriptures must ever be greatly increased by studying particular spheres, particular classes and localities into which the countless multitudes of the population are divided, by taking them in detail, and in detail supplying them with the Word of God. Thus the Bombay Bible Society have recommended missionaries and catechists to present a copy to the head man or accountant of every village: the Singhalese Bible Society, on the occasion of the Jubilee, gave every Christian family a new Bible; Dr. Duff proposed

to give every Christian child at school a New Testament: Mr. Orbison, of Rawul Pindee, sent a copy of the New Testament to every one of the respectable inhabitants in that town and its neighbourhood; and now Mr. Murdoch proposes to reach the schoolmaster of every village school.

"Though both the first and last of these classes may be reached by agency, in the villages and towns where both exist together, it is to the last that the Committee of the Calcutta Bible Society desire to direct your attention on the present occasion. They are aware that to seek out every school and schoolmaster in the provinces of Bengal and Behar, Orissa and Assam, must involve considerable labour, and that such labour is urged upon men whose hands are already filled with the appointed mission-work of their own special spheres. But they think that the present time is a suitable one for a special effort. A larger number of missionaries is located in the country than ever before: there is a larger number of Catechists; greater facilities exist for travelling; and one common and united effort may accomplish much to supply the whole of the important class indicated with a portion of God's word."

The following paragraph describes the practical measures by which it is sought to carry the plan into effect. The measures are only suggested, as it is desirable to leave missionaries as unfettered as possible:—

"3. That in carrying out their plan you will in their name give (a) to every schoolmaster and teacher in every native or English school (who will accept it) a copy of the New Testament: (b) to every scholar who can read well a copy of one of the Gospels: and (c) that, where practicable, in every village in which no school exists, you will leave with the headman of the village or some principal shopkeeper a copy of the New Testament in the vernacular. Many individuals included in these classes doubtless already possess portions of the Scriptures; but it should be remembered that the purpose now contemplated is to make the circulation among them all systematic and complete.

"4. The Committee suggest that in taking up this work, you should endeavour to prepare beforehand as full a list as you can of the villages contained in your district, and of the schools of all kinds which now exist. They will assist you in this matter, and also in procuring a map of the locality. They suggest that the work should be commenced in your immediate neighbourhood, and be extended by degrees to a radius of ten miles, then of twenty, and so on. It will, of course, extend over a considerable period of time.

"5. They suggest that, in addition to such personal efforts as the catechists and missionaries are able to give, a special agency should be temporarily employed to accomplish the work, appointed by yourself, entirely under your own direction, and responsible to you alone."

Japan.

THE American mission in Japan continues to make steady progress. The translation of the Scriptures is progressing, and Chinese bibles and tracts are circulated. One of the missionaries is educating several young people on behalf of the Government in English. They are well taught in the Scriptures. The medical department of the mission makes excellent progress, most of the patients being of the class of officials. The Dutch Reformed Church Missionaries have got leave to build a chapel. The missionaries very frequently find their chief obstacle to progress in the character of the European and American sailors visiting the ports.

Australia.

NEW SOUTH WALES.—Since the return of the Bishop of Sydney from Europe he has been holding confirmations in the different churches in the city and suburbs, and a large number of young people have at each church presented themselves for confirmation. The Anglican Church in the colony is putting forth its efforts in various directions. Institutions are formed; money for religious and philanthropic objects is collected, and both clergy and laity are exerting themselves in the cause of humanity and Christian love. The Bishop of Goulburn has made a number of appointments with a view to a better distribution of his clergy over his vast diocese. It is emphatically true of the diocese of Goulburn, that the harvest is plenteous but the labourers are few.

The Wesleyans are at present making a special effort, holding meetings every evening in their large chapel in York Street, and already much good has been effected.

There is nothing particularly stirring among the Presbyterians, except that the accomplishment of the long-talked of Union appears to be as distant as ever.

The Congregational College and School are now fairly established, and both are advertised as being ready to receive students. Judging from the well known ability of the gentlemen who form the Board of Management, and of the teachers engaged, this will be one of the best educational establishments of its class in the colonies. The church in Pitt Street is anxiously expecting its new minister, the Rev. John Graham, late of Craven Chapel, London, who is expected to arrive shortly. The Rev. Mr. Frazer, late of Adelaide, South Australia, is at present supplying the pulpit of the church at Balmain with great acceptance; and there is little doubt but that he will receive a call from that church.

The second annual meeting of the Sydney City Mission was held on the 29th ult. A large amount of good has been effected by the Mission, but at the outset the Committee employed too many mis-

sionaries for their funds, and consequently drifted into difficulties. Now, however, the management appears to be all that could be desired, and the Mission is progressing satisfactorily.

A vessel arrived from the Islands the other day with the sad intelligence of the death of the wife of the Rev. P. Gould Bird, of Samoa. Mr. Bird gathered round him a numerous circle of friends and admirers in Sydney, and much sympathy is expressed for him in his deep affliction. The John Williams, Missionary barque, of the London Missionary Society, is expected to arrive here from the Islands shortly. The Day Spring sailed for the New Hebrides several weeks since.

Sydney, June, 1864.

SOUTH AUSTRALIA.—We have just had the annual meeting of the Aborigines Friends Association in this city, at which the Bishop presided and offered prayers, and the Rev. F. W. Cox (hon. sec.), read the report.

It appeared that the work of the mission was going on favourably, though there had been discouragements. The agent, Mr. George Taplin, had been seriously ill, and three of the children in the school—Tipwol, Wullumol, and a girl named Lumba Lumbe—had died; there was also the extremely painful circumstance that many of the white population are averse to any efforts being made for the blacks, while it appears that many who are interested in missions to the heathen elsewhere have doubts about their success with these tribes of Australian savages. (We might here notice a remark overheard in a mail-cart, a little time ago, which gives the key to the feelings of many white settlers on this subject. A rough settler said to his fellow-travellers, when the mission was spoken of, "O, before these fellows came down, I could get an emu's egg for a small bit of tobacco, and now the rascally blacks ask 5s. a-piece for them." I say that is the secret. The blacks now have friends who see to their interests, and guide them in matters of wages, &c., so that it is not so easy to impose upon their simplicity.) But the society, by dint of depopulations, and spreading information in various ways, had excited considerable interest in their operations throughout the colony, and obtained funds for the mission more amply than usual. The report also spoke of the translation of important parts of Holy Scripture into the tongue of the tribes of the Lubes and the Lower Murray by Mr. Taplin. It appeared that when these black children in the school first saw the printed pages, not in the usual English tongue, they looked again and again, unable to make it out, until trying to read they found it shaped itself to their own dear mother tongue. And every day since they have looked forward with delight to the reading time in school when they can read "black fellow's language" printed in a white fellow's book. The practice of the people of Adelaide—people encouraging corroborry dancing when the blacks go into town,—was also reprehended as

encouraging immorality, and counteracting the influence of the mission.

His Lordship gave some interesting facts about the mission at Poonindie with which he was more directly connected; and very important addresses were delivered by Episcopal, Presbyterian, and Congregational ministers and laymen, especially urging the importance of another mission being commenced in the far north for the benefit of the blacks there.

We have lately had services on the occasion of the reopening of the Congregational Church at North Adelaide, which has been plastered inside, and a gallery erected at one end. The services were well attended, and the results such as to gladden the heart of the very successful minister of the place (Rev. J. Jefferis, L.L.B.) who in a short time has gathered a numerous flock and erected one of the noblest churches in the colony.

An addition to the ministerial staff of the province has just been made in the arrival of the Rev. Mr. Roddick, minister of the Scotch Kirk, who is to labour at Barossa Ranges, where there is some glebe and other endowment, and where a good many Scotch settlers live. This gentleman makes the third minister of the Scotch Kirk in the colony. Mr. R. arrived on Monday in the Eastern Empire.

The New Connexion Methodists are making great progress with their new church, which when completed will be one of the noblest ornaments of the city. At a bazaar recently held by them, about 370*l.* was raised, the minister, the Rev. J. Maughan, giving interesting lectures and philosophical experiments during the course of it.

Adelaide, June, 1864.

New Zealand.

THE following observations of Bishop Selwyn at the opening of the Diocesan Synod at Auckland, on the 27th of April, will be read with interest, as bearing on the subject of the war:—

"We meet together in a season of peculiar sorrow. I can find no better words to express the feelings of my own heart—which will be shared by many here present—than those of Judges xxi. 2–4, 'The people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore, and said, O Lord God of Israel, why is this come to pass in Israel, that there should be to-day one tribe lacking in Israel? And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.' As the pastor of a flock once united by the Spirit in a bond of peace, I cannot but mourn over the sheep that are now scattered abroad. An enemy hath done this. It was to be expected that the enemy of souls would grievously assail a work so happy and so full of blessing as ours. A prosperous colony, built upon the foundation of a native Church; a system like that of our Synod, comprehending the descend-

ants of all the great families of the human race; a branch of the true vine overshadowing the uttermost parts of the earth—these were our distinctive privileges, in the enjoyment of which we were likely to meet with many and grievous trials of our faith and patience. We had no reason to expect to escape from the hindrances from which even the Churches founded by the apostles were not exempt; for, 'he who now letteth will let until he be taken out of the way.' But in the midst of many troubles we may rest securely upon the promise, that 'when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him:' (Isaiah lix. 19).

"In the meantime, our duty is to 'seek peace and ensue it:' to find within our own hearts, and in our Christian work, that peace which the world cannot give; to mediate between contending parties; to strive to divest war of its ferocity; to minister to the suffering without distinction of persons; to pray for the one Spirit into which we have been all made to drink, that we may henceforth be all of one heart and of one soul.

"The restoration of peace will naturally bring with it an increase of our duties. We shall have to undertake in earnest the education of the native youth, who, when the dream of a separate nationality shall have passed away, will accept more freely the offer which has been always made them by the Church, of such an education as will qualify them to take to their part in the institutions of the country which God has given to them and to us for our joint inheritance. The same blessing of God which has already supplied us with ten native clergymen, will raise up also fitting agents from among the same race, in every other department of our social system. Though I have to report that our native schools, with the single exception of the Waimate and St. Stephen's, have been suspended during the war, yet I trust to the overruling providence of God to raise them up again, in greater vigour and efficiency than before.

"At the end of the war we may expect a great increase of the number of our English settlements. What has taken place so extensively in the northern district by peaceable methods, will be brought about in the southern division by military operations. In whatever way the land may have been acquired, the same duty will fall upon the Church of watching over the spiritual interests of those who occupy it. Political doubts and difficulties remain but for a time, but the work of the Church has a direct bearing upon eternity. I draw your attention to the subject of the ministerial care of the new settlements, but without being able to suggest a remedy.

"I owe an apology to many settlers in the country districts for omitting to visit them during the past summer. My excuse is that it was impossible to neglect the soldiers, who for our sakes were risking their lives for us every day. No one who has ever seen a military hospital after a battle, can doubt

that there is no claim upon a clergyman's duty which can take precedence of this. Many of my reverend brethren will concur with me in thanking God for the solemn seasons of prayer which we have enjoyed by the bedside of wounded and dying soldiers; for the lessons which we have learned from their patient endurance of suffering; for the crowded congregations of devout soldiers who have met us day by day in the native chapels, and 'by the river side, in places where prayer was wont to be made;' and for the example of Christian charity which we have seen in their care for the wounded, the prisoners, and the dead. I dwell with thankfulness upon this fair side of the picture, leaving it to God to record and to judge the other. We have lately received a considerable—I cannot say adequate—relief by the arrival of two military chaplains, Rev. Messrs. Bayley and Collins."

Africa.

EAST AFRICA.—Dr. Krapf writes to us:—"As many of your readers take a lively interest in the mission I have in 1862 established (in addition to a former station) among the Wanika tribes in Eastern Africa, I may be permitted to communicate to you a few items lately received from my former colleague, Mr. Wakefield, at the Ribe station. He writes to me, in a letter dated Mombas, on the 25th of April, 1864, as follows:—

"Kindly invited by Mr. and Mrs. Rebmann, my colleague Mr. New and myself paid a visit to Kisulutini, during the Christmas week of 1863. We were lodged in a clay cottage, recently finished and whitewashed. It is plain, but clean and comfortable, with a front and back door, and two small windows at the end. It is intended by Mr. Rebmann for guests, and I think he calls it "The Traveller's Rest." The buildings at Kisulutini are still in progression, but not by any means finished. Mr. Rebmann has relinquished his old plan of brickmaking. He now has the clay trodden and prepared, and then thrown into a quadrangular space formed by planks; it is then left to solidify and harden in the sun. During this process, the clay cracks in several places, and Mr. Rebmann, instead of cutting out square bricks, follows the cracks or veins, and builds irregularly, similar to the Suakili masons building with unhewn stone.

"In reference to the Bible mission, I am very sorry that the first item of intelligence I have to convey to you is of a very mournful character. My colleague, Mr. Butterworth, a very promising young man, died on Saturday night, the 2nd of April, at 12 o'clock. He was in an excellent position in Manchester, and had been very zealous in connexion with the Ragged School movement, but thought he should go and teach the Wanika in East Africa. He offered himself to the Committee, was accepted, and appointed to go out with Mr. New, but his friends wished him to stay some time longer in England in order to prepare himself by

the study of medicine and Arabic, to be the more useful to the mission. Accordingly he remained and gave his attention for nearly twelve months to the above subjects. Great hopes were entertained of him by his friends. On Sunday, the 14th of February last, he arrived at Mombas in excellent health, ardent and hopeful, and bringing with him a large homœopathic chest. I was at Mombas at the time. We stayed until the 18th, packing and unpacking, and prescribing for the diseases of the natives who flocked about us as soon as they knew that a "Tabibu" (physician) had come. We started for Ribe on the 18th. Brother Butterworth continued well until the 25th of March, when he was attacked with fever. Gradually the fever assumed the low form; by degrees he became weak and helpless, and, to the surprise of us all, died on the 2nd of April. This was a severe trial to us, and has somewhat interfered with our plans. Truly God's ways are not as our ways.

"We have not yet been able to commence the stone house, but we are preparing boards, &c., and we hope to begin shortly. We have planted cotton, &c., and are going to try a lot of European seeds. In course of time we hope to make the station look very neat and comfortable.

"We cannot yet look out for more stations. We must wait awhile. We have a few scholars, but they come very irregularly. The Wanika are still provokingly careless about Divine truth and their best interests.

"The English consul, Colonel Playfair, has, since his appointment to Zanzibar, much improved the place. I believe he is much liked by the people. The Sultan visits him. You know he can speak Arabic, and that is one great thing in his favour. The great men of Mombas were very much taken up with him during his recent visit.

"The Baron Van der Dnken" is gone to England to get a steamer ready for the exploration of the Jub River. Dr. Livingstone is at Zanzibar. He has brought up his steamer, and is about to proceed with it to Bombay, where he will try to sell it, and then return overland to England. The Nyassa mission is broken up; several of the members of the expedition have gone home. Probably they will try to establish a mission at Zanzibar.

"There has been no disturbance about the boundary of the land. The wild Masai are quiet, at least in reference to this part. We have named the hill on which our iron house stands, "Cheetham Hill," in honour of our and your friend Mr. Cheetham, at Heywood, who originated this mission. The slave-trade slackens on account of the cruisers. Colonel Playfair has made the treaty more close than before, and the Sultan at Zanzibar has signed it, namely, that between January and October, no

more domestic slaves shall be shipped from one port to another between Kiloa and Lamu, so that there will be little for the cruisers to do in future, if the treaty be kept. Colonel Playfair has a country residency on the island, where he has formed a model garden, which has already cost him several hundred pounds.

"The British cruiser, Ariel, has lately captured a Spanish slaver of about 800 tons, and sent her down to the Cape. I believe she had an immense cargo of slaves on board.

"God bless you with all the blessings of the New Covenant.

"Yours affectionately,
"THOMAS WAKEFIELD."

ABYSSINIA.—We (*Record*) have to announce the receipt of intelligence of the Rev. H. A. Stern and his fellow-captives up to the 12th of April last, at which date they were all well, and anxiously awaiting tidings from England, resulting, as they hoped and prayed, in their speedy release. The German missionary agents, who had been in chains for five weeks, were liberated and sent to Gaffat, while Mr. Stern and Captain Cameron, with his party, were imprisoned in chains and carefully watched. Mr. and Mrs. Rosenthal were separately confined in a tent close by. It appears that two months previous to the above date a Frenchman, who for some time had enjoyed the favour of King Theodoros, was put into chains. In doing so the king sent word to all the Europeans, informing them that M. Bardel was the cause of all the quarrels between them and himself. It is further stated that no European would be allowed to leave the country until the King obtains a reply to a letter he addressed to the British Government two years ago. It is earnestly to be hoped that the Queen's letter to King Theodoros, forwarded by the hand of Mr. Consul Rassam, will have the effect of procuring the immediate release of the captives.

MADAGASCAR.—The Queen and court left Antananarivo on Sunday the 15th of May, on a short visit to Ambohimanga. This city was originally the capital of one of four kingdoms, into which the present province of Tmerina was at one time divided. Being out of the way of foreign influences, Ambohimanga has retained the national traditions, customs, and superstitions. It is in fact the religious capital of the island—the stronghold of the heathen party. The late queen is buried there, and her tomb is regarded by the people as sacred. The Malagasy talk of her as holy, *masina*, as indeed they think all their departed kings are, with the exception of Radama II. The present queen was much attached to Ranavalena, and now visits her tomb at Ambohimanga occasionally. The natives are greatly opposed to the Gospel, and would scarcely tolerate a European within their sacred city. In deference to their prejudices, when the present sovereign

* The Masai did not allow the Baron to enter their country; so he went a second time to Mount Kilimandjaro. I see by the "Athenæum," that Mr. Cooley still holds out his scepticism in reference to the snow-mountain, notwithstanding all the Baron has reported.

ascended the throne, it was decreed, that while Christianity might be taught and professed in every other part of her dominions, no church should be built nor public worship conducted in Ambohimga. The Christians, thankful for so much liberty, willingly acquiesced in this restriction, built their church outside the walls, and understood themselves to be at liberty to have private or family worship in their own homes. Lately, however, the hostility of the idol-keepers and others of the same party has openly manifested itself. They complained to the queen, that notwithstanding her law, the Christians at Ambohimga dared to pray to God and sing his praise in their own dwellings. By means of these representations, or *mis*-representations, the queen was induced to announce that in future Christian worship, public or private, was prohibited within that city under penalty of chains or death;—a decree which virtually baushes every Christian from the city, and shuts the gates against them.

The Christians, although disappointed, are not discouraged, and we have been most solemnly assured by the prime minister that no further concession would be made to the spirit of heathenism, to the restriction of Christian liberty. In judging such occurrences, it should not be forgot that the Malagasy, as a nation, are still heathen, and that here, as elsewhere, the rulers are not materially in advance of the people they govern.

While the Christians have so far been discountenanced and hindered in this quarter, we rejoice to say that they are increasing in other districts. An interesting visit by the Rev. Mr. Cousins, to Vono-

zonga—a large territory, lying some forty miles west of the capital,—confirms the accounts we had previously received of the numbers and prosperity of the Christians there. They anxiously desire a missionary amongst them, and remembering that their country borders on Sahalavia, a mission station at Vonzonga might prove a door of entrance for the Gospel to these hitherto unreached and savage tribes.

One of the Memorial Churches is progressing. The Medical Mission Hospital is considerably advanced, and will probably be ready by the end of the year. We trust “Christian workers” will not forget its claims upon their Christian liberality.

The mission, which so lately lost a valued member in the death of Mr. Stagg, has now to mourn the loss of Mrs. Pearce, who died at Tamatave, on the 18th of May, on her way home to England. She and her husband had only been here for the short space of seven months, but the earnestness with which she entered upon her work inspired us with hopes which her early death has so unexpectedly blighted.

A considerable part of Antananarivo was burned on the 2nd of May. The church at Arapimarina was reduced to ashes. Some disturbances, having for their object the assassination of the prime minister, have occasioned not a little anxiety; but having been discovered, the ringleaders are now in confinement. We are few, and can only do a little; it is earnestly to be hoped that no party spirit or fear of political hindrances may deter the various Christian denominations from assisting in the work of evangelising Madagascar.

ANTANANARIVO, May 30, 1864.

SUGGESTIONS AND REPLIES.

EGYPT.

TO THE EDITOR OF “CHRISTIAN WORK.”

SIR,—I find in the April number of your excellent and valuable periodical an article by “M. L. W.,” professing to give a brief sketch of the agencies of Protestant Christians in Egypt, and have thought it but just and right to call attention to the fact, that two most important agencies at work in Cairo, and supported by Protestant Christians in England, have been entirely passed over as if they were non-existent, namely, the mission to the Jews in Egypt, in connection with the London Society for Promoting Christianity among the Jews, and the Cairo branch of the Malta Protestant College.

I will first say a few words about the latter, as it is of more recent date. In November, 1862, Mr. L. Rosenberg arrived in Cairo, and soon after commenced a school in connection with that of the Malta College: he receives children of all denominations, and though not called a “mission school,” I believe the primary object is to instil the knowledge of the truth into the minds of the pupils.

During the past year he has had several Mohammedans under his instruction, two of whom were boarders in his house. It is only a small beginning, and what it may, by the blessing of God, effect, remains to be seen; but we are sure it will have the prayers of all true Christians in its behalf.

The mission to the Jews in Cairo has been in existence eighteen years, but though its seat is Cairo, it includes the whole of Lower Egypt. In February, 1855, the Rev. C. Lauria, who was then the agent of the society in Egypt, returned to England, and the Rev. H. C. Reichardt took his place. A small mission school had been opened for Jewish children, but at that time it only numbered seven pupils. All who have had much to do with Jewish missions know that there is more difficulty and trial attending them than any other; in fact, the Jews are a peculiar people, and were it not for the prophecies and promises contained in God’s Holy Word, the work among them might almost be considered a hopeless one.

However, God’s blessing appeared to attend the efforts of the single-handed missionary to his own

ancient people in that great and wicked city. The Jewish families, one by one, began to lose their prejudices, as they could not but feel that the missionary loved them and sought their good. The little school increased in numbers, and in June, 1856, he was induced, by the urgent entreaties of the Jews themselves, to open a school for little girls. A strong desire for the education of their children had been awakened among them, and this, though it was only as a little grain of mustard-seed, was eagerly grasped by the missionary with faith and prayer. There were many professing Christians who laughed at his work, and said "God's promises were all spiritual, and made to a spiritual people, and that no real conversion of a Jew could take place;" but still faith upheld him, and the little mustard-seed began to sprout. In January, 1857, he took a house in the Jewish quarter, where no Christian had ever lived, and which was considered a very close and unhealthy part of the town. Here he secluded himself with his family, giving himself entirely to his work. But the Jews could not look upon this with indifference, and left no stone unturned by which they could drive him out of the quarter. The landlord went on a trip of some weeks in order to be out of the way; but the superstitious fears of his wife were worked upon, and she endeavoured to persuade one of the teachers of the mission school to obtain the contract of the house by some artifice, and bring it to her that she might tear it up, offering him 20*l.* (a large sum in Egypt) for doing so. Failing in this, a large deputation of the principal Jews in Cairo waited upon Mr. Reichardt, and first tried to set up a prior claim to the house, then used by turns entreaties and threats to make him give it up; but all was of no avail. Kindly but firmly the missionary maintained his ground, well knowing that it was only the most bigoted part of the community who wished to get rid of him, and feeling, at the same time, the importance of having the centre of the mission in the very heart of the Jewish quarter.

Many and severe were the trials through which God caused his servant to pass in the prosecution of his work, but through them all his grace and presence were manifest in no common degree. The opposition of the Jews, which was very fierce for a time, gradually gave way, and though every means was taken to prevent the children from coming to the mission school, and rival schools sprang up in several parts of the Jewish quarter, still, surely and steadily did the two little schools continue to increase in numbers and in interest. Often did the missionary and his wife feel that God's Spirit was present among them as they witnessed the glowing cheeks, the tearful eyes, and the heaving bosoms of those little ones when they heard of the wonderful love of Christ to them. On more than one occasion have they had the privilege of knowing that the little ones have gone home and endeavoured to impress their parents with the truths they have

heard, and actually reproved them for not believing in Jesus of Nazareth! Some of the parents abused and beat their children for this; others were greatly pleased, and told the missionary in private that they were willing their children should learn these things, and if, when they grew up, they chose to become Christians, they (the parents) would have no objection. Several of the pupils of both sexes have at different times shown unmistakable proofs that the Spirit was striving with them. They have sought with strange eagerness to be taught about Christ. "Oh! teacher, let us not have any lessons to-day, only the Testament!" Again, at other times, "Oh, do teach us how to pray that God may hear us;" and often, often, have they wrung their hands, and, with choking voices, uttered that heart-rending cry, "What shall we do? We dare not, oh! we dare not, say we believe!" God only knows how many of these dear ones have been marked out for his own, but doubtless the last great day will show that what has been sown in tears has ripened and brought forth much fruit to eternal salvation.

But while the schools were so encouraging, God did not leave himself without witnesses among the adults. A large box of Bibles had been sold into the interior of Arabia; upon forwarding them the missionary slipped in a few Testaments, upon the title-page of which he had written the name of the Jew to whom they were sent. That Jew read it, and not long after wrote to the missionary, telling him that henceforth he would have no other hope but that found in the precious book he had received.

Another, who had been but a short time in Egypt, and was about to leave for a distant country, spoke, with streaming eyes, of the precious tidings of redeeming love which he had heard for the first time in Egypt, and of the new-born hope in his own heart that his peace was made with God through Christ. "Dear brother, we shall meet in heaven," were his parting words, as he left the missionary for the last time, and though he has since been where no missionary's voice can reach him, I have no doubt he will be kept safe by the omnipotent Hand whose ways are not as our ways, and whose paths are past finding out.

I could give many instances of the same nature, of Jews who came to Egypt for commerce, and who in a few short weeks left it, professing to be humble believers in Jesus, and intending, as soon as opportunity offered, to put themselves under instruction preparatory to receiving the sacred rite of baptism.

Among the resident Jews old prejudices gave way to an earnest desire after the truth, or rather to investigate what led the missionary to immerse himself in their quarter, not only far away from his own kindred and friends, but even to shun the more healthy and agreeable parts of the town where the Europeans resided. They were able to investigate his every-day life; his house was open to them

at all hours of the day; his wife visited their families; his little ones played with theirs. On Saturdays and feast-days he visited them at their houses, on week-days at their shops; his medicine-chest and eye-water were in constant demand in the Jewish quarter. Here could be no sham—no make-believe; his house was close to their principal synagogue, and five minutes' walk from that of their chief Rabbi. Very often has the remark been made to me by them, "he must have been born of Jewish parents; no Gentile could love the Jews so intensely." And this led them to inquire into the truth of what he came to teach. They could see that those truths which he taught were firmly believed by himself, and that he always endeavoured to have his own life, and that of each member of his family, in entire conformity with the simplicity of that Gospel which he tried to impress upon others, therefore it could be no dead-letter to him, whatever it might appear to be with regard to others.

There has also been a Bible dépôt in connection with the Jewish Mission for more than four years, which has proved most useful in attracting passing strangers. Jews, Christians, and Moslems have been seen standing together, at the large glass windows, reading out of the open books and discussing earnestly the doctrines which they read, and very many have been led to come in and inquire into the truth, and to put themselves under instruction through this means. Thus, while it roused the opposition of the bigoted, it has been at the same time a saviour of life unto life to many, who have there learnt for the first time of the wonderful love of that God of whom some of them had vaguely heard, and the greater part, alas, only knew by the too common practice of taking his holy name in vain.

In conclusion, I must earnestly entreat the prayers of all true Christians for the mission to the Jews in Egypt, for though it is a work full of difficulties and trials, it has also its own peculiar blessings—blessings to the labourer's own soul and heart, and blessings in the abundant evidence that God is surely striving with his chosen people of old, and that many of them, even of those who are in high and influential positions, are earnestly, though secretly, feeling after Him, and seeking to know their promised Messiah in the despised Jesus of Nazareth.

I am, sir,

Yours truly,

B. S.

THE FREE CHURCHES IN ITALY.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—May I be permitted, as for some years resident in Italy, and as somewhat acquainted with, and deeply interested in the Italian Churches, to make a few remarks upon some parts of the communication from Genoa contained in the July

number of your esteemed periodical. The correspondent, referring to the unhappy controversy which has taken place on the question of Plymouthism or non-Plymouthism, states that "the majority of the Evangelists of the Free Church found it advisable not to make their congregations in any way acquainted with these principles"—meaning, I suppose, Dr. de Sanctis's exposure of them; and then adds, "These were partly the same men that had circulated the Plymouth book upon the 'Principles, &c.' in the congregations, and had even commented upon it in the assemblies." Now, I can assure you upon most reliable testimony, as well as upon the faith of their own letters, that such was not the conduct of the Evangelists at Milan, Bologna, or Pesaro, supported by the Nice Committee, nor, as far as I am aware, of any single agent of that Committee. On the contrary, though solicited immediately upon the publication of the book "*Dei Principii*" to undertake the circulation of it among the members of their congregation, they declined doing so; and when Signore Massimi of Florence visited Milan with a view to induce the Assembly there to condemn Dr. de Sanctis's "declaration," the two Evangelists, Signori Lassomarsino and Tealdo, declined giving him any countenance in his mission, and made it a condition of his addressing the congregation, that he should preach "Christ, and Christ alone," a condition with which an independent witness has assured us he faithfully complied.

In addition to the reason assigned by your correspondent for the Evangelists declining to propose Dr. de Sanctis's "declaration" for adoption by their congregations, "the holding it unadvisable, at the present moment, to kindle in these infant congregations a contest which might come to have disastrous consequences," a reason which must, I think, commend itself to all who with unbiassed minds consider the circumstances of these churches, the small amount of instruction which many of the converts have as yet received, and the very small number likely to possess themselves of the book "*Dei Principii*," or able to understand the questions discussed in it, I would venture to mention three other pleas in favour of the reserve which the Evangelists have maintained in this matter:—1. The Evangelists could not act, in the way of an acceptance or rejection, without the consent of the churches. 2. They desire to remain in communion with the churches of Florence and Genoa, even though these churches have taken a course in this question which they do not approve. 3rd. Having unbounded confidence in the Word of God as able to build up the churches in all things, they prefer to endeavour to instruct their congregations, according to the grace given to them, in the whole counsel of God, and to combat error as it appears amongst them, with that infallible weapon, rather than to precipitate the acquaintance of their people with many subtleties as yet unknown to them, in order that they may propose to them as an antidote

a pamphlet which Dr. de Sanctis himself admits was hastily written, and is far from a sufficient answer for the uninformed to the nine tracts which have been for long circulated, and are now republished in the name of the Italian churches without their consent or cognisance. I am persuaded that the Evangelists above alluded to deprecate as much as Dr. de Sanctis does the spirit of the book "*Dei Principii*," and the calumnious attacks upon the Vaudois and other churches. I have before me the letter of one of them, in which he says, "I have read with sorrow the book written by Christians against Christians." At Milan, where alone the Evangelists employed by the Nice Committee have had the opportunity of doing so, I am assured they have gladly united in prayer with Christians of other denominations. Against the accusation of holding the most unscriptural and dangerous doctrine, "that the Christian in virtue of regeneration cannot sin," I am persuaded the Italian Churches

would as warmly protest as the Plymouth congregation in London has done in the July number of your periodical. Under these circumstances, allow me to add, it is with deep regret, because they deem it injurious to the Lord's work in Italy, that the committee of which I am a member see Christian sympathy alienated from their humble efforts, and their funds failing, while they have no reason to believe that the life or walk of the Evangelists and Churches with which they are connected have suffered loss through the publication of this sectarian and erroneous book, and while they also see that the Lord has given to these Italian Evangelists a large field and an open door, and has been pleased in his infinite grace and long-suffering patience to grant an abundant blessing upon their labours.

I remain, dear Sir,

Yours very faithfully,

JAMES GORDON.

IN MEMORIAM.

CAPTAIN C. R. MURE, OF HER MAJESTY'S 43RD LIGHT INFANTRY.

In the recent calamitous struggle with the natives in New Zealand, it was necessary to send to India for reinforcements, and among the troops sent was Her Majesty's 43rd Light Infantry. Recent intelligence has informed the public of a fearful engagement, in which this gallant regiment lost seven officers, and among them Captain Charles R. Mure. We cannot close our pages of Christian remembrance for the past month without consecrating a few lines to him.

He was the son of the late Colonel Mure, of Caldwell, M.P. for Renfrew, a well known and distinguished classical scholar, and served in the Crimea as aide-de-camp to General Windham. He went to India with his regiment during the mutiny, and there, after a time, was, with several more in various parts of the country, first brought to a knowledge of "the truth as it is in Jesus," through the conversation of the late Captain George Pasley, of the Royal Artillery; and afterwards at Madras, under the ministry of the Rev. A. Alcock, his conviction strengthened and ripened, till he became a light and a blessing to many. His

Christian course was short, but it was like the rising sun, which shineth more and more. The four or five years of new life with which he closed his earthly career, were full of evidences that his heart was a new creation. In simplicity and godly sincerity, in earnest efforts and desires to do good to others, and especially to the men of his own regiment, by faith, by patience, by kindness, by love unfeigned, he manifested his new nature. Few who knew him will ever forget him; few who knew him intimately will ever think of him except as one of the most true, most humble, and most steadfast Christians with whom they ever had the joy and privilege to meet. That such men have been, and that there are still such men, in the army, is one of the chief comforts of those who have children or other relatives in that profession; and when such men die, foremost in the discharge of duty—die as Hedley Vicers did, with "a good report of all men, and of the truth itself," showing how earnest piety consists with sterling valour and faithful services,—they teach the world what it is to live and die with true heroism, as servants to their earthly sovereign and to the King of Kings.



NEW BOOKS

BEARING ON

CHRISTIAN WORK.

THREE books, simultaneously published, draw attention to the late Archbishop Whately. The so-called life of Mr. Fitzpatrick* may be briefly dismissed. It is a mere careless grouping of after-dinner stories, of which some may be true, but Mr. Fitzpatrick has taken no pains to discover which. Most of them are so feeble and witless, that they only serve to illustrate one of Whately's remarks, that the gossips seemed to have labelled him, "Rubbish shot here." Of the few facts scattered through the volumes it is unnecessary to speak. When the errors are corrected nothing remains which all the world did not know before; and it would scarcely have been possible to put that knowledge more loosely together. Mr. Fitzpatrick has already written the life of another able Irish prelate, Bishop Doyle, but that is no reason why he should attempt a work for which he seems only to have such negative qualifications, as that he is a Roman Catholic, has little knowledge of the Irish Church, and has none whatever of Dr. Whately. If the short time that has elapsed since the Archbishop's death is pleaded as apology for the utter carelessness and erroneousness of the book, a greater apology is surely needed for writing with scarcely decent haste, and for no reason whatever, unless to anticipate the formal and natural biography in preparation by the family. Miss Whately has in the meantime issued a selection from her father's common-place books, and one which it is understood he assisted to make.† They are thoughts roughly outlined, and in the very nature of them suggestive rather than formal. His mind was not one from which such *ana* could be struck out as from Joubert or Coleridge or even Hare. But his power to judge the practical bearings of a question is very manifest; his ingenuity also, and sometimes a little narrowness and prejudice. It is a weighty little book, from which any honest mind will gain much, and which will be invaluable to a right appreciation of the man. The slight volume of sermons, also recently issued,

will rank well with previous volumes.* Dr. Newman's picture of Whately will be turned to with peculiar interest.† It is the evident effort of a subtle mind to be candid with itself, and we may take the impression left to be that which Dr. Newman at present feels. He acknowledges that Whately taught him to think for himself, no mean service; but there is no trace of such friendly intercourse as may once have subsisted between them. Whately is described as harsh, cynical, and narrow-minded, and it does not appear that he would have drawn a more amiable sketch of Newman. The entire "Apologia" is a remarkable work. It contains the most masterly criticism that the Tractarian movement has drawn upon itself, and that from one who was behind the scenes, knew the acting, and was indeed stage-manager. Dr. Newman never wrote better, seldom so well, and in giving his autobiography, sketches the history of the last fifty years of religious thought. Apart from its biographical interest, his book displays all the great qualities of his mind, and most of the mean ones. On the Evangelical School he is particularly severe, perhaps because he came out from them; but he is impartially severe on all schools of Protestant thought, and while professing the greatest respect for his friends, he cleverly contrives to show, like De Quincey, that every one of them has some dirt clinging to him. He places his conversion in the Evangelical period of his life, an important point in its bearing upon the dogmatic exclusiveness of the Church of Rome; and he maintains the unhealthiness of the Italian school of Romish morals. His defence of the Romish sacraments as resting upon the Berkeleyan philosophy; his theory of credibility as applied to Romish miracles; his argument for joining the Romish Church; the minute analysis of his mind for the year previous to his taking that step, are some of the many points to which all students of theology and of the time will turn with deep interest: but in which nearly all that he says has been already

* *Memoirs of Richard Whately, Archbishop of Dublin.* By W. J. FITZPATRICK, Esq. 2 vols. post 8vo. London: Bentley. 1864.

† *Miscellaneous Remains from the Common-place Book of the late Archbishop Whately, D.D.* Edited by Miss E. J. WHATELY. Post 8vo. London: Longman. 1864.

* *The Judgment of Conscience, and other Sermons.* By R. WHATELY, D.D., late Archbishop of Dublin. Fcap. 8vo. London: Longman. 1864.

† *Apologia pro Vita Sua.* By JOHN HENRY NEWMAN, D.D. 8vo. London: Longman. 1864.

admirably met by Archdeacon Hare in his *Contest with the Church of Rome*. The main question in dispute between him and Mr. Kingsley passes almost out of sight; and where it does appear, is surrounded by so much sophistry, and resolves itself into so many charges against his opponent, that a reply is comparatively easy, and imperatively demanded.

For some time past it has been known that M. Bonnet was collecting materials for a history of Renée, Duchess of Ferrara—Calvin's Duchess. One episode of the history was so full of interest, and itself so independent, that he has published it alone.* And readers who judge of what is coming by this graphic fragment, will look forward eagerly for the full work. An anonymous book on the Benefits of Christ's Death made a singular impression in the Italy of the sixteenth century. Within a few years there were more than 40,000 copies in the Peninsula. It was devout and evangelical, and soon marked out for the Inquisition. Ranke held that the author was a Neapolitan monk: the weight of evidence leans to M. Bonnet's opinion that it was Aonio Paleario, a man of letters and Professor of Rhetoric. Paleario's life is almost unknown, but has yielded to M. Bonnet's investigations, and this preliminary monograph on the Italian Reformation is a most picturesque biography of a remarkable man. From the time that he enters Rome as a gay student of the *Renaissance*, till the time that he enters it as a prisoner for Christ, his figure is placed plainly before us. And round him other figures are grouped,—Sadoleto, Bembo, Ochino, Peter Martyr, Carusesechi, and all the leaders of religious thought south of the Alps. It is an admirable work, and of peculiar value at present, as affording a parallel for the Italy of 1864. It has been translated under the auspices of the Religious Tract Society. The spirit of the original is fairly rendered, and the Society has introduced to English readers a book of sterling merit.

A contrast to this in every way, is furnished by the two ponderous volumes Mr. Mayhew has issued upon Germany.† Like M. Bonnet in the south, he was investigating the Reformation period in the north, and amassing materials for the boyhood of Luther. Like M. Bonnet, he turned aside to a subject that was thrown up in the course of his studies. But there the parallel ends. Mr. Mayhew's monograph is on the modern Saxon; and a more pretentious, ridiculous, ill-tempered, unreliable, and thoroughly nasty book has seldom been issued from the press. It is one prolonged wail over the absence of Mr. Mayhew's silver breakfast service, varied by minute descriptions of

all the disagreeable habits that Mr. Mayhew has met with in a long and peculiar experience.

Dr. Massie having been entrusted with a mission to America, has published his travels.* Seven hundred and fifty Protestant clergymen of France transmitted a letter to the ministers of England, asking them to show their sympathy for the anti-slavery movement by an address to America. An address was adopted, and signed by 4000 persons out of 13,000 applied to. Dr. Massie and Mr. Ryland were commissioned to bear it to the United States, where, owing to various circumstances, Dr. Massie became the acting deputation. Southern sympathies seem to have beset him. The inmates of the boarding-house to which he was recommended in New York were Southern, and "I found no social intercourse." At Washington he "waited on two prominent clergymen of the capital," who "declined taking part in any anti-slavery procedure." "Something restrained Albert Barnes from any active participation in present efforts." There were symptoms also of an opposite kind. In Washington sentiments were uttered at a meeting, for which two years before "the speakers would have been mobbed, and probably the building endangered." At St. Louis his address "would not have passed without a mob, and the probable destruction of the place, only one year before: but now it was cheered." There are some features of interest in the book, among the rest a visit to the Andover Commencement, where Bishop Clark, who had been a Congregationalist, delivered an excellent address on *Authority in Religious Belief*. The subjects handled by the graduates seem to have been sufficiently miscellaneous; among the rest including *The Nature of Divine Inspiration*, *Common Sense in Religious Theories*, *Patriotism a Christian Duty*, *Kingsley and his Theology*, *The Writings of F. D. Maurice*, *Sacrifices of the Mosaic Law*, and *Theology a Progressive Science*. Here he saw something of the Stowes and Beechers, and even of the war, for young Mr. Stowe, an officer on the staff, had received a wound in the head, by which a part of the skull had been removed. A discussion of the army brings out some hospital stories. "Bring me my knapsack," said a young soldier, in a Washington hospital. It was brought to him. "There," said he, "that is a Bible from my mother; and Washington's Farewell Address is the gift of my father. And this—" his voice failed: it was the miniature of a fair young face. "Now, I want you to put all these under my pillow;" and he lay down and died. One night, we read, "a dancing party was going on in the camp, and the leader felt disposed to curse the praying men for spoiling the sport. However, the fiddler consented to lead the music of the

* *Aonio Paleario; a Chapter in the History of the Italian Reformation*. From the French of M. BONNET. Cr. 8vo, pp. 263. London: Religious Tract Society. 1864.

† *German Life and Manners as seen in Saxony at the Present Day*. By HENRY MAYHEW. 2 vols. 8vo, pp. xiv. 612, 661. London: Allen. 1864.

* *America: the Origin of her present Conflict; her Prospect for the Slave, and her Claims for Anti-Slavery Sympathy; illustrated by Incidents of Travel during a Tour in the Summer of 1863*. By J. W. MASSIE, D.D. 8vo, pp. 472. London: Snow. 1864.

prayer-meetings, and thinking *John Brown* a solemn thing, he soon had the camp singing, 'Glory, Hallelujah !' But when the religious nature of the meeting was explained, he played, 'Come, ye sinners, poor and wretched ;' and the men all chimed in and sang enthusiastically, the sentries round the camp calling, when the line was read out, 'Louder !' and joining in the singing. Thirty came forward for prayer at the close of the meeting. When the service closed, the person who was so angry because the amusements had been interrupted, got upon a box and made an address, of which this was the conclusion : 'Now, all you fellows that mean to give up this nonsense, just shy up your cans as I do !' and immediately a shower of cans went up into the air, and came down on the heads of the audience, and were trodden into the mud."

Dr. Bushnell and the Countess de Gasparin are sure to make their own way by their own reputation. *Work and Play** is a series of papers that will do any one good to read. Dr. Bushnell may take a holiday, but his mind is never in undress ; and with subjects so attractive as *The Age of Homespun, The Day of Roads, City Plans, Religious Music, &c.*, he cannot fail to be a most instructive companion. It augurs well when such "spontaneous overplus and literary by-play of a laborious profession" can be presented as a popular literature, and when the doubtful fascinations, obscurity, and egotism of Emerson are replaced in popular reading by such a book as this. *Human Sadness*† is essentially a sad book. Its texts are *Oppression, Weariness, Decay, Soul Torture, Death*, and on these the authoress enlarges with an unflinching earnestness. She moves in a world of sorrow and stricken hearts. She probes under the gaiety and duty of life for its secret wounds. Sufferers might almost cry—hold ! so accurately painful is her analysis. But she wounds in order to heal. It is a body of consolation. Let sufferers read it to each other : let the strong and happy learn from it. The kernel of it is in its last sentence. "Soon the eternal day will dawn ; then we, the sad, whom Jesus has consoled, the poor sinners whom Jesus has raised, we shall easily recognise each other's faces. 'This one,' we shall say, 'is my brother. In the great tribulation I met with him, and I loved him.'" The translation is perfect. The grace and singularity of Madame de Gasparin's style are well known ; the airy spiritual tenderness, the clear cutting of her phrases, the outlines of thought sharp like an Eastern horizon, yet flushed through with golden light. Scarcely a sentiment is lost : the very purity and freshness are preserved : she might almost have written in English.

In the *Christian Code*‡ various passages of Scrip-

ture are printed at length under suitable headings, as *The Nature and Perfection of God, Christian Doctrine, Sins and Shortcomings, Sins to which this World especially tempts, and Sins against our Neighbours*. *Bible Truth** is a more formal and smaller manual of the same kind, a pocket compendium of Bible teaching, and professing to be undenominational. Mr. Ellis has accomplished an extraordinary task, by reducing the 2400 pages of Montgomery's life to 90, and yet allowing the poet to speak for himself.† As a loyal-hearted Christian man, and one of the principal builders of our Hymnology, it is a pity that his life is hidden from the public in Mr. Holland's bulky and tedious volumes ; and this little sketch seems fairly done.

The address of Dr. Buchanan,‡ the able Convener of the Sustentation Fund of the Free Church, at last General Assembly, has been published in a separate form. It contains much that is of value, not only to that church, but to all non-established churches. This fund has been a most remarkable success ; and its plan will probably be more and more generally adopted, to the great improvement of the position of all the dissenting churches of the country.

GERMAN BOOKS.

THE fourth volume of the "Anthropology of the Uncivilised Nations," by Theodore Waitz, has very recently reached us—almost at the same time with the sad tidings of the sudden death of the author, who had gone shortly before to Munich to consult the large libraries of that city for the benefit of the continuation of his work, which, in its present state of completion, comprises the following subjects :—"The Unity of the Human Race, and the Natural State of Man" (vol. I.) ; "The Negroes and Kindred Nations" (vol. II.) ; and "The American Indians" (vols. III.—IV.) Professor Waitz was a distinguished member of the philosophical school founded by Herbart, whose disciples in Germany, few in number, have all a practical turn, the philosophical system of the master being based on observation *à posteriori*, rather than on speculation *à priori*—a rare thing indeed in German philosophy ! It is therefore quite in keeping with the general tendency of that philosophical school, that Waitz devoted his literary leisure to investigations of so practical a nature as the inquiry into the "anthropological state of the uncivilised nations." The substance of the first volume is that all the results of physiological, as

SINCERITAS. 12mo, pp. xxvii. 444. London : Jarrold. 1863.

* *A Manual of Bible Truth, with Questions for Catechetical Instruction*. By SAMUEL GREEN. 12mo, pp. 155. London : Stock. 1864.

† *Life, Times, and Character of James Montgomery*. By SAMUEL ELLIS. Cr. 8vo, pp. vii. 88. London : Jackson & Hodder. 1864.

‡ *Support of the Christian Ministry*. An Address delivered in the Free Church General Assembly, by the Rev. ROBERT BUCHANAN, D.D. Edinburgh : T. Nelson & Sons. 1864.

* *Work and Play*. By HORACE BUSHNELL, D.D. Cr. 8vo, pp. 300. London : Strahan. 1864.

† *Human Sadness*. By the COUNTESS DE GASPARIN. Fcap. 8vo, pp. 273. London : Strahan. 1864.

‡ *The Christian Code contained in the Scriptures* By

well as psychological research, far from contradicting the biblical doctrine of the unity of mankind, rather seem to favour it. The three other volumes are full of the most interesting ethnological details, gathered from all quarters, and their attentive perusal will well repay any missionary labouring among the heathen of Africa or America, for the moral and religious state of these nations is most accurately inquired into. It is a great pity that the author, although evidently a serious-minded man, is by no means a simple believer in the whole of the Bible; on the contrary, he openly opposes the biblical narrative concerning the creation of the world, boldly asserting that as little as the individual can remember the "first days of his life, so little can there be a reliable tradition of the original state of mankind." Nevertheless, he always speaks with great respect of the missionaries, whose reports he has, to a certain extent, studied.

If we can recommend with qualification the work of Waitz to missionaries in Africa and America, we may recommend, almost without reserve, Plath's book *On the Religion and Worship of the Old Chinese* to every missionary in China. It is by far the most correct representation of the religious and moral thoughts of the Chinese people, based on a profound study of the Chinese writings in the original. We cannot here enlarge on it, but must content ourselves with singling out two or three of the most striking deviations from the common views now prevailing.

Plath not only asserts, but proves, that Watke, in his *Geschichte des Heidenthums* (History of Heathenism), is wrong, when he construes a passage of the Shuking, in which heaven and earth are called "the father and mother of all things," into an original dualism of the Chinese religion, for our author shows clearly that this does not mean a procreation of all things by a kind of sexual connection between heaven and earth, but merely a parent-like foresight bestowed by heaven and earth on the universe. He moreover maintains that the Chinese originally invested their "Thian" or "heaven" with a self-conscious personality, which, he says, is borne out even by the mere parallel term, "Shangti," i. e., the upper emperor. We think he is quite right in it, for there can be no doubt the Thian of the Chinese was, at the beginning, one of those spirits by whom the Chinese—and with them all the Tartars and similar tribes—people the whole universe, and that spirit was thought presiding over the heaven. Now it seems natural enough on the one hand, that, occupying as he did the uppermost space in the universe, he was, by-and-by, elevated to the rank of the Supreme spirit, and in strict analogy with the monarchical system of the Chinese on earth, called "Upper emperor;" and, on the other hand, that since this elevation was brought about by philosophical speculation, he at last lost his personality, and was reduced to a mere "vital power" of the universe. We cannot refrain from mentioning still a passage quoted by Plath

from the old classical writings of the Chinese, which is of a peculiar interest just now: "Whosoever has resolved to conquer an empire must be sanctioned by heaven. The result will show whether he is sanctioned or not. If he should attack and be beaten, it is proved, he was not the proper man for it." The Taipings, now repeatedly defeated, it would seem, are, by force of this dogma, in serious danger of losing altogether their hold on the sympathy of their countrymen.

We must not forget to add that the same author has, besides, published a treatise on *The Domestic State of the Old Chinese*, and another treatise on *The Sources for a Life of Confucius*.

SWISS LITERATURE.

I HAVE not mentioned to you all the works that have been published or announced as forthcoming on the occasion of the Calvin tercentenary. There are two which I now happen to remember.

The first of them is entitled *Calvin according to Calvin*. It is divided into five parts, autobiography, dogma, exegesis, sermons, miscellaneous reflections. This volume will enable any one to get sufficiently acquainted with Calvin for the purpose of forming an exact idea of his theology and of his talent as a writer. The authors are MM. Eissot and Vignet.

The second publication, being one of which only the prospectus has appeared, will be a very important one, not only for Geneva, but for the whole body of the Reformed Church. It will be entitled *The Correspondence of the Reformers in the Countries speaking the French Language*, and will be comprised in no less than eight volumes.

Supported by a German committee, M. Hermingard has devoted nearly twenty years to collecting throughout Europe the letters which will appear in this collection, and has brought together nearly four thousand, of which the greater part were edited. These will be accompanied with all the explanations, historical, theological, philological, &c., which are necessary to make them generally intelligible. The collection will thus be for the Reformed Churches a treasure of which I have no doubt they will possess themselves with alacrity. Your country will not, I think, be among the last to encourage such a publication.

I may also mention the *Religious Architecture of Old Geneva* by Pastor Archinard, which is a learned and interesting treatise on our churches, chapels, convents, &c., before the Reformation. Many of these buildings have disappeared without leaving any traces of themselves; others are standing, and, like many amongst you, have served during the last three hundred years for the celebration of our present ritual. You know, in particular, the affection we bear to our old cathedral, which has played such an important part both in our religious and our political history.

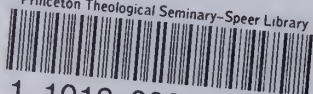
Lausanne, August, 1864.

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